

A
CORDIAL
FOR A
Fainting Soule.

PART II.

BEING

The Sum of two and twenty Lecture-
Sermons more; Preacht in the *Chappel*, belonging
to *Chappel-field-house*, in the City of NORVVICH.

Wherein is discovered,

The power of *Faith*, in order to the conquest
of *Carnal and slavish fears*, and *irregular disquietments*
and *dejections of Spirit*, whether for causes, *External*
Internal; Private or Publike: wherein several *Cases of*
Conscience, are resolved, relating to such fears
and disquietments of Spirit.

By JOHN COLLINGS, *Master of Arts*, and Preacher
of Gods word, in the City of NORVVICH.

Isa. 40. 1, 2. *Comfort ye, Comfort ye my people, saith your God.*

Speak you comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lords hand double for all her sins.

Isa. 61. 1, 2, 3. *The Spirit of the Lord God is upon me, because the Lord hath annointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord.---to comfort all that mourn. To appoint unto them that mourn in Sion; to give unto them beauty for ashes, the oyl of joy for mourning, the garment of praise, for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.*

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CORDIAL

FOR

THE SICK

AND THE

WEAK

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I have likewise found that
every person who is
to the former, and who
sent, and do find reason to be very bold
and religious, formal, and hypocritical
all much contrary to the true
of rank, against my and your
ous, and the cheating of the heart, and
railing of the Spirit which is desired
was found, that you are and should
concerns.

Yours humble servant



Jan. 15th 1649.

I Have likewise perused these two and twenty sermons, added and annexed to the former, as *Cordials for a fainting Soul*; and do finde them to be very solid, and judicious, spiritual, and experimental, much conducing to the strengthening of faith, against many dangerous tentations; and the chearing of the heart, and raising of the Spirit which is dejected with sundry discomforts and discontentments.

John Downname.

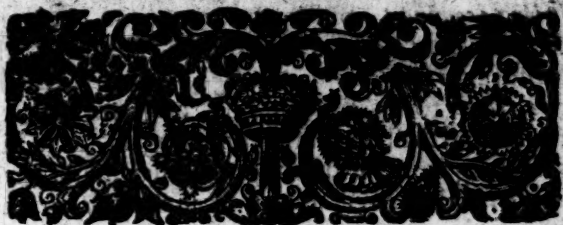
The Epistle Dedicatory.

the ignorant, in the foundation of Religion, as to discover the errors of those have deviated from the Truth, as it is in Jesus; and to establish Christians in the Truthes of Christ, so much forgotten in our loose times. 2. In a second exercise, to preach Practical Doctrine, to build up Christians in the waies of Holiness, that those that live, might also walk in the Spirit. 3. In a third exercise, to satisfy doubting Christians, by resolving Cases of Conscience; and especially such as were of nearest concernment to a Christians soul-happiness; your Ladyship hath been pleased to give me a liberty, (according to that measure of abilities which God hath given me,) to endeavour all these in your Ladiships private Chapel. Upon the importunity of your Ladiship, and diverse other friends, I was perswaded a year since to adventure the Publication of fourteen Lecture-Sermons, in answer to such scruples and Cases of Conscience, as might arise in Christians Spirits; from a mistake of the grounds, and nature, and acts of faith. From the Courteous acceptance of them, by several Christians, and the importunate Letters of some friends, (whom I honour,) I have been perswaded, and by my promise then, I am engaged, to adventure out a Second proportion of the Cordial. This treats of such Cases as usually arise in Christians, from the mistake of the power of faith, in order to its conquering work, with power, and that but in part neither, only discovering the nature and power of faith, in order to the conquest of carnall and slavish Fears, and unwarrantable Disquietments, and dejections.

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jections of Spirit. Faith hath not two greater *hindrances*, then these two in gracious spirits. *Fears*, *fear*; *disquietments*, sink the soul: (*Madam!*) these Sermons were first dedicated to your Ladiships ears, preached within your own walls; your Ladiships noble *Acception* of them, from the *Pulpit*, hath emboldned me to offer them to your Honour, from the *Press*. I humbly offer them to your Ladiship, as a *token* of your Ladiships transcendent love to the Gospel, and great respects to me, the meanest *servant of Christ*, in that great work. I shall be honoured, if God at any time, directing your Ladiships eye to any *page* in these *Sermons*, will be pleased to make use of it, or any thing in it, to allay the troubles and *disquietments* of your Ladiships spirit, and turn that *block* out of the way of your Ladiships faith. I wish (*Madam!*) we could *alwaies* remember, that in our *dark houres* it is our duty to *stay upon God*, and believe for light, though we cannot *see* it; and not make it our work to sit powting in a *Cave*; believing will ease us, when *dejection of Spirit* and *disputing* will not. It is no great honour when we *see*, to *believe*; Christ hath said, *Blessed are they that have not seen, and yet believe*. If we must *weep*, (for *Alas!*) it was prophesied, that we should, when the *Bridegroom* is gone yet why may not the *weeping eye* look upward, and *rejoyce in the Lord*. There are, that look too little into themselves; that makes their joy too *quick*, and too *much*; (for the *laughter of fools*, is as the *crackling of thorns under a pot*.) But troubled Spi-
rits

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TO THE
RIGHT HONORABLE,
the Lady *Frances Hobart*, Grace,
Mercy, and Peace.

Madam,



It is because we are *below*, that there is the least need of any *Treatises* of this *Nature*; It is because the *sheep of Christ* feed in these *lower Pastures*, that *Peter* is charged to *feed them*; and because they are in the *valley of tears*; that he calls to us, *Comfort ye, comfort ye my people*: It was once *Christ's own work*, to say to his disciples. *Let not your hearts be troubled, you believe in God, believe also in me*: He is now gone a *far journey*; he that was once, a *comforter* on earth, is now an *Advocate* for his *Saints* in heaven; here he *pleaded* with them, now he is *pleading* for them: he is gone out of the sight of *sense*, but not of *Faith*; he will come again, at the *Marriage-day*, (*why is his Charitie*

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so long a coming: but in the meantime, he hath said, *I will not leave you comfortless.* The first work he did after he ascended up on high, was to dispatch a comforter to his Saints. This comforter still remains, and shall do, till his coming again; (as to his comforting work;) and besides, that they might have comfort in their cares, as well as in their hearts, he hath said to us, *Comfort ye, comfort ye my people;* it is but a candle-light that we hold forth; but the time will come, when all the Saints shall be incorporated in the new Jerusalem, and the Lamb himself shall be the light thereof; we cannot, but he shall, wipe all tear from their eyes; we are not yet come to the place where we shall hunger and thirst no more, faint and swoon no more, it is longing time with us; the time shall come, when we shall be filled with his fulness, and Christ shall be *All in All*, both in us, and unto us. It is my desire, (*Madam!*) to be a servant to the royal Bridegroom, and it is an high employment, to hold his Spouses head in fainting fits, to speak comfortably to the daughter of Zion, designed for the Lamb's wife. This I have endeavoured in that Lecture, which your Honor hath been pleased to command my service in, in your Ladships own Chappel. Since God called me to the great work of the Ministry, I have made it my aim to cut out my Ministerial work into three parts, which I conceive would comprehend most of a ministers public work. 1. In one constant exercise, to open the Scripture and the Mystery of Godliness, handling the principals of Religion; as well to inform
the

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rits usually look too much *about them*, and *into themselves*, and *too little upward*. The *Passions* of our *minds* are very unruly, since *Adam* laid the *reines* upon their necks; man could never since *recover their heads*. Man, (foolish man!) is *all in extremes*. since his first *swerving* from the *golden rule*. Secure sinners *fear nothing*, and are troubled for nothing, they *harden their hearts*, and pass on and are *punished*, and *weep and wail* for ever, because they would not *mourn for their sins*: others *mourn*, and *refuse to be comforted*, and *sorrow begets sorrow*; first *weeping*, then *doubting*, whither *weeping eyes* can see the way to heaven, or no. Christ is mistaken by *weeping Saints*, otherwise they would see, that their *jealousie* of his love, is a *transgression without a cause*, he is not so *hard to be intreated*, as Christians usually, in their fits of *Love-jealousie*, conceit him to be; he is ready to receive and *forgive*; he is not such an *hard master*, as ill servants judge him, but as the presumptuous sinner usually *thinks God such another as himself* (as the Psalmist speaks, *Psal. 50.*) so doth the disquieted Christian many times too; he hath *broken Gods law*, and he thinks, God cannot do less then *break his neck* in hell for it. But God remembers that *we are dust*, and he hath proclaimed it, *Mal. 3.6.* *I am the Lord that changeth not, therefore you sons of Jacob are not consumed.* Therefore, because he *changeth not*; not because we *change not* every moment; for *who knows the errors of his life*? I have been so sensible, how prejudicial a *disquieted frame of spirit* is to a *Christian*, that I have in this

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Treatise, been something large in *persuading* Christians from it. A *cheerful spirit* is a *Gospel spirit*, and will draw forth a Christian in a *Gospel conversation*. The *cheerful Christian* sits in the *light*, and sees a great deal more of *Christ*, then the soul that sits in the *Cave*. Joy is a comely suit for the Saint. The Christian, in that habit, is fit to *stir* any way, in a *Gospel-conversation*. *Heaviness* makes the heart to *stoop*; it is the *Green-sickness* of the soul, that makes it *lazy* in every duty, and out of *breath* at any more *difficult service*; it makes it look ill, and *do ill* too. The soul is *fit for nothing* in such tempers, but *sitting still*, and it *wishes for death*. *Light* (saith the Psalmist,) is *sown for the righteous*, and *joy for the upright in heart*. God hath sown it; Christ bought the seed with his blood. Dear seed, and a *rich harvest*, and how few *reapers*. But alas! The Saints joy must be of Christs *Application*, as well as *purchase*. Till he comes down into his garden, all the *flowers* will not give a *sweet smell*. But, I forget, I am but writing an *Epistle*. Madam! I humbly leave these *worthless labours* with you. May your Ladiship never know, what it is to walk with a *disquieted Spirit*, for want of the *sence of his favour*, whose favour is better then life. Now that this Treatise may be sanctified to your Ladiship, and help your Ladiship to swim in all *deep waters*, and to *rejoyce in the Lord*, and be glad in the God of your *Salvation*: when the *figtree* doth not *blossome*, neither shall there be fruit in the *wine*; though the labour of the *Olive* should fail, and the fields should yield

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no meat, and the sick should be cut off from the fold, and there should be no herd in the stalls. In short, (*Madam!*) that your Ladiship may live by faith, when sight failes; and so say unto the Lord, *Thou art my portion*; that you may find enough to give thanks for, and rejoyce in, when all the conduit pipes of sense shall be dry and cut off; is, and shall be, *Madam!* the prayer of him, who is

Chaply-field-
house, *Fam.*

18. 1649.

*Your Honours most humbly,
obleiged Chaplain
and servant, in the
work of the Gospel.*

John Collings.



To the Reader.

Courteous Reader,



Here present thee with a *Second proportion of a Cordial for a fainting Soul*. Thy courteous acceptance of the former, hath imboldened me to a *second adventure*. *Luther* was wont to say, if he thought, that the reading of any of his *books*, would hinder any from reading of the *Scriptures*, by taking up the *time*, should be so *imployed*, he would *burn his books*, rather then by them, give an *occasion* to such a *temptation*. *Comments* should not *confound the text*. I desire that these *Sermons* might put thee upon a further *inquiring* into that *book*. *Searching the scriptures* if *those things be true, which are here spoken*. Bring the things in this *Treatise* to the *law*, and to the *Testimony*, if they be not according to that word, it is because there is *no light in them*; If they be, *imbrace* them for the *truth's sake*. For the *Author*, he is a poor weak creature, scarce fit to be an *hewer of wood*, and a *drawer of water* for the *Congregation* of the Lord: here is a little *wood hewen*.

To the Reader.

hewen, if Gods Spirit put the fire to it, and thou beest willing to lay thy soul upon the *Altar*, this *green wood* may then *burn*, and make the *Sacrifice* of thy soul, to be a *sweet savour in the nostrils of God*: here is a little *water of life* drawn, if thou reachest it to thy soul by the hand of *faith*, and God please to add *vertue*, it may possibly keep thy soul from *swooning*. Reader, if thou beest one that hast been acquainted with these *fits*, thou wilt be sensible how needful a *Cordial* is: otherwise, the *Vision* of this book, will be like the *Vision* of the *Prophet's* book, that was delivered to one that was unlearned, saying, read it; but he said I cannot, for I am not learned. I dare commend to thee, the *ingredients* of this *Cordial*; for the composition of it, it might (possibly) have been done by a far better hand; but Gods strength is oftentimes perfected in weakness. Out of the mouths of babes and sucklings, he delights to perfect praise, that he that glorieth, might only glory in this, that God is the Lord. Possibly, many things have been spoken by other, more eminent precious men, in order to the raising up of dejected spirits, which hath made me think the writing of this *Treatise*, much like the writing of *Iliads* after *Homer*. But our age is an age of *Novelties*, and people commonly use books (even of this Nature,) like *Diurnals*, throwing them by, after the first week, which leaves an advantage, both for new impressions, and new Authors; possibly the date of 1650. may allure some to read it, that would have despised a better and more judicious pieces of ten or twenty years older date.

Reader,

To the Reader.

Reader, I have here endeavoured to shew thee the power, and office of faith, in order to the conquest of carnal, and slavish fears, and disquietments, and dejections of Spirit. I know Faith in thy soul, hath other enemies. I shall (God willing,) if this be acceptable to thee, proceed further, in the discovery of the power and office of faith, in order to the conquest of Carnal reasonings, and cavillings, doubts and temptations. In the mean time, Honour the mean Author, (thy worthless friend,) by making use of this; I shall trouble thee no further, I have some friends and bretheren in the work of the Gospel, that have desired to speak to thee; if they speak any thing, of any truths in this book, search the scriptures; then believe and improve their commendation: if any thing of the Author, (but his shame,) let it not tempt thee to think any thing further of me, then as a poor worthlesse creature, who is nothing, nor hath any thing, (but infirmities) to glory in; yet Reader, I would have thee believe, that I am

Chaply-field-
house, Fan.
8th. 1649.

*Thy worthless, faithful ser-
vant, in the Gospel of our
Lord Jesus Christ.*

John Collings.



To the Christian Reader.



Si it is a great evidence of Sathans soul-murthering cruelty, to duck, and press down the heads of such as are *cast into troubled waters*, even, if possible, to an irrecoverable *suffocation*; so it is a sweet *pledge* of Gods fatherly *compassion* to come at such a time with *healing under his wings*, and appear to them a God of *consolation*, such a one, as will not have *their spirits to fail before him*: And this the Lord effects in the secret way of his wise *dispensation*, by a kind and seasonable opening the *womb of faith*, to disclose its useful *productions* in a *renewed soul*. This Sathan indeavoureth again to *obstruct*, (if he might,) either by a dangerous *abortion*, to destroy the *brood*, when he seeth it beyond him, to make away the *Dame*; or else, (where he often speeds,) by a venomous way of unespied *subtily*, he weakens the *issue* of faith, so as it is kept invalid, to bear up against those mighty *obstructions*, which ly in the way of a believers chearly, peaceable, and thriving *plight*;

To the Reader.

plight; so as he cannot walk up to such a *suteable* deperment as may *grace* the *profesion* of the *Gospel*, nor bathe his soul in those *silver streams* of secret sweetness, which flow out from the *fountain* of *Grace*. Now because they are the *remains* of our unsubdued *corruptions*, which Sathan findes within us, and mustreth up, against the *power* of *faith*, in these its precious actings. It is a great point of *heavenly experimental wisdom*, to set out the *operation* of *faith*, in a tendency towards the *scattering, evacuating and cleansing* away such refractory and stubborn *inmate*, which ly sucking in the heart, to serve the fences of Sathan, by fomenting *troubles*, heighthening *discouragements*, and interturbing or checking a believers inward *peace, joy, and growth*.

Christian Reader, thou hast here imparted to thee, the great *workings* of *faith* that way, and if thy heart be of a *believing frame*, so as it may *Symbolize* with the matter here *presented*; thou wilt discover in these Sermons, a very gracious *faculty*, by a spiritual *energy*, to pierce into the *profound things* of the *mystery* of *Godliness*: thou mayest see many *Gospel-lights* set up in this *room*, many rich *pearles* congested into this *ring*. The whole frame carried with such *wisdom, gravity, verity, piety, and judgment, and experience*, as will commend it self to all *Gracious spirits*, in its own language best: whiles other men are *Swearing, quarelling, venturing* all, in the *cock-pit* of *contention*, to act their own parts; this Author from a private *Oratory*, in an *Honourable family*,

To the Reader.

mily, is, where God looks for him, and acts what God would have him, in plotting to settle all in an happy thriving condition within doors, amidst outward distractions, as one prudently foreseeing that there lies the prime ground of settlement abroad. (Christian 1) thou shalt see here a curious imbroidery of the variety of faith's operations; in the internal, and external actings, and effects of it; the seasonable, and gradual workings of it, so as thou mayest own it, live on it, prize it, and discover it, from what is beneath it, when it is in the deadeft ebb, and does the lowest work: Thou shalt find here, the full allowance, given to Gospel-truthes, concerning Faith's power, to a grain; and the warping from it, or acting short of it, very clearly stated; with skilful application of Spiritual cures, and rare experiments, for the remedying of those soul-racking troubles of carnal fears, griefs, discouragements, disquietments, from all sorts of distempering causes: in every thing, the truth held forth, and cut out to a thread, without the least deviation; so as judiciousness, and holiness, appear to keep an equipage of beauty in this useful work. We earnestly wish, that the blessing of heaven may go along with these faithful labours, into the hands and hearts of many eminent and Honourable personages in this Nation; that when they shall discern the flowing of these spices, by the breathing of the Spirit from a private Chappel, they may be quickned, and encouraged, (after so holy, and Christ-advancing a sampler,) to settle nurseries of piety, and plant seminaries of Godlinesse, where they reside;

To the Reader.

So they may help many a *precious* soul heaven ward, and treasure up much comfort to their *own*, against the day of *account*; which, as it is the hopeful endeavour of this *faithful* servant of Christ; so it shall be the *incessant* prayer of *us*, who desire the *increase* of joy, and peace, in every gracious *heart*, being, Christian!

Jan. 8th
1649.

Thy Servants, in the Gospel of
our Lord Jesus Christ.

John Martin.

William Sparrow.

TO

To the Reader.



To the Reader.

Courteous Reader,



Ruth saies, *the whole need not the physitian, but the sick* : possibly thou art *deadly sick*, gasping for life; thou hast been made to see the *Almighties* fingers writing *bitter things against thee*; for that thy *countenance* is changed, *thoughts* troubled, *joynts* well nigh loosed, and *knees* ready to *smite one against another* : if thou beest sick, the Lord in mercy hath provided a precious *electuary* 'tis in thine *hand*; be thou another *Petrus Confessor*, a Bible-eater, this *Cordial-eater*, take it, eat it up, by *serious reading and meditation*; and by Gods blessing it shall be *sweet as honey in thy mouth*; or possibly thou art *unacquainted*, yet, with some of these *fears* and *sorrows* (which are hinted here,) and so perhaps mayest say, *give such wine to heavy hearts*; thou art *cheerful*, and of good *courage*, yet read, that thou mayest remember, when a *fainting fit* shall come, that there is a book called *a Cordial for a fainting soul*, and then thou mayest be glad, that such *aqua*

Job 13.26.

Rev. 10.9, 10.

To the Reader.

caelestis was ever presented to thy taste. Truly I knew one that took up *Capels* book about temptations, and lookt upon it a little, as a pack of whimsies, and so laid it by in scorn, but that very party was glad once within seven years after, to hunt for blessed *Capels* book, and *blesseth* God at this day, that ever he handled it; so I say to thee, the root of the matter, the root of sinful excessive fears, is in thee; thou knowest not how soon trouble and anguish may take hold upon thee, as a woman in travel; a little *vial* would do well at beds head against the evil day.

The world hath a sort of comforters, that will come to a sorrowing soul, and bid him in his disconsolate estate, look upon his many dear and loving friends, his goodly estate, at least, *five competency*; up to gaming, to jovial company, &c. but the poor soul turns the head to the wall, and saith within it self, miserab'e comforters are ye all, ye are Physicians of no value, ye miss my disease; your Cordials are gall, no, no, the arrows of the Almighty, and the fiery darts of the devil come by whole shocks, upon my affrighted soul; can you present nothing, but friends and outward conserves to a wounded soul? Oh! do not wound me deeper. But now, if there comes any that are well skilled in the divine herbal, and points them to the Lord Jesus, the consolation of Israel the Author of eternal Salvation, the Author and finisher of faith, the conquerer of Satan, that we in him might be more then conquerers; that teacheth him divers precious promises, that shews him his pride, his peevish

To the Reader.

with froward disposition is now to be hammered down, and that he must struggle with the Lord, and his own soul, by prayer; by the word of promise, command, prohibition, threatening, by watchfulness upon all occasions, with all perseverance, till his secret pride be thrown down headlong, and trode upon, till he is become a lamb, or like a weaned childe, and be content not only to be reviled, persecuted, but even to be buffeted and winnowed by Sathan, (if the Lord please to have it so,) such a comforter as this shall speed better, and set the poor patient on his legs sooner then a thousand of the worlds mountebanks; but you will say, perhaps, what? must we be contented to be buffeted with blasphemies, hideous temptations, as you did seem even now to intimate? this is strange news. I answer, thou must be so indeed, or else never look to be a dumb and patient man in other things; I do not mean, that thou shouldest not complain of them heartily to the Lord, and lament them, as having the root of the matter of them in thy self, *Matth. 15. 19.* but I mean, thou must not fret and fume, and vex at them, as strange things, wondering that the Lord should so suffer Satan and thine own heart, to put the affronts of hell upon thee. No, no, thou must justify the Lord even in these things, and say, *thou hast punished me lesse then my deservings.* I pray thee, good Reader, do but cast thine eye upon that place in *Jam. 1. 12.* and thou shalt see, that blessed is that man that endureth temptation, for when he is tried, he shall receive the crown of life: and if you do but look forward to the 13. & 14. verses,

To the Reader.

Canr. 4. 16.

verses, you shall see, he means not only outward troubles, but mainly inward troubles, and such wherein a mans heart is not to be excused neither. Well, Reader, thou mayest see here in this Treatise, the South-winde, the warm breath of consolaton, hath blown upon Christs garden, and the spices do flow out; here is myrrhe, spice, hony-comb, wine, milk; eat O friends, drink, yea drink abundantly, O beloved; there is no excess in such wine: if thou beest drunk with sorrow, take a flagon or two of this wine, and I hope it will set thee sober, and in thy right minde. If thou beest a son or daughter of heavinesse; see, thy Lord has commanded a Barnabas, a son of consolation, to administer to thee; take this Cordial gladly as sent from thy Father, do not spill a drop, (if it be possible) and blesse thy Father for it, and for the messenger that handed it to thee; and now the cup is ready for thee, open thy mouth, (thy very soul) wide, and the Lord shall fill it, and I (who am this worthy Authors friend,) will be so much thy friend, as to pray the divine blessing upon thy Soul, in the use of this and all thy Spiritual food and physick: Being

Thy Servant in the work of
the Gospel of the Lord Jesus,

E. D.

A



A Table of those *Several Cases of conscience* which are *spoken to*, or *Questions* which are *discuss'd* in the following *Treatise*, whether more directly, or collaterally.

S E R M. I.

1. Case. **V** Hether a Christian may not have *true effects of faith* discoverable in his soul, which yet he will not see. p. 34, 5, 6, &c.

2. Case. Whether *Natural and moral acts*, may not be taken for *effects and acts of faith*. p. 5.

3. Case. How Christians may make a *true trial of their souls*, whether there be any *true Works of faith*, with power in them. p. 11, 12, 13, 14.

S E R M. II.

4. Case. Whether a Christian may *fear hell or wrath*, or any *Judgments with any fear*, and how far it is his duty. p. 22, 23, 24.

5. Case. whether a Christian may, and how far he may *fear temporal Judgments*. p. 25.

S E R M. III.

6. Case. Whether some Christians may not *fear*, with a more *Carnal and slavish fear* than others, and yet have as *true faith* as others have. p. 29, 30, 31, 32, p. 46, 47, 48.

7. Case. Whether *death may be feared by a Christian*, and in what respects. p. 36, 37. the affirmative proved. p. 36, 37, 38, 39.

S E R M. IV.

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S E R M. IV.

8. Case. Whether Faith doth wipe out any piece of Nature, or the corruption of fear wholly, or only subdue it, and keep it under; wherein its work lies. P. 43, 44, 45.

9. Case. What difference there is betwixt those fears that argue a nullity of faith, and those which only argue a weakness of it. P. 49, 40.

S E R M. V.

10. Qu. Which way a Christian may conquer his slavish fears of God, in his wrath and justice. P. 53, 54, 55, 56, 57.

11. Qu. Which way a Christian may conquer his fear of Gods temporal judgments. P. 59, 60.

12. Qu. Which way Christians may conquer in themselves, their slavish fear of death Natural. P. 62, and p. 72.

S E R M. VI.

13. Qu. How a Christian may be helped to conquer in himself the fear of Violent death. P. 72, 73.

S E R M. VII.

14. Qu. How a Christian may conquer in himself his slavish fear of the day of judgment. P. 76, 77, 78, 79, 80, &c. and p. 90.

S E R M. VIII.

15. Qu. How a Christian may conquer in himself, his slavish fear of enemies. P. 91, 92. and p. 109.

S E R M. IX.

16. Qu. How a Christian may conquer in himself his slavish fear of diseases. P. 110. and p. 121.

S E R M. X.

17. Qu. How a Christian may conquer in himself, his slavish fear of the terrible works of God in Nature. P. 122. and p. 131.

S E R M. XI.

18. Qu. Whether true believers may be disquieted for temporal evils. P. 138, 139, 140.

19. Qu.

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A case, viz. Whether all sorrow for temporall evils, be sinfull? Solved, p.144,145.

1. All of such sorrow is not sinfull.

p.145.

2. We cannot act such sorrow, but we shall sin.

ibid.

3. We may be grieved at such evils occasionally, and yet the object of our sorrow be the evill of sin. ibid.

4. All sorrow for such things, if it amounts to a dejection of spirit, is sinfull.

p.145.

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Sect. 3. 3. Posit. *Gods own dear Saints may be disquieted for spiritmall causes.* p. 146.

The proposition proved. p. ibid.

Especially, this falls out in three causes. p. 147.

1. When temptation is violent. p. 147.

2. For sin reflectively. p. 147.

3. Upon the Withdrawing of divine love. p. 147.

4. Posit. *All soul-trouble for inward causes is not sinfull.* p. 148.

Active soul-trouble is not, nor the other always. p. ibid.

5. Posit. *Consider the corruption of our natures, We can hardly be troubled for sin, without sin.* p. 149.

Severall ways by which we may, and ordinarily do sin, even in our disquietments for sin. p. 149, 150, 151.

1. *We can hardly grieve for sin, in an notion abstracted from the hell that attends it.* p. 149.

2. *We can hardly mourne for sin, and the floods of our eyes keep their land-marks.* p. 150.

A Case solved, viz. *How we may know, if our sorrow and soul-disquietment for sin, be sinfull.* p. 150.

1. *If by teares we could quit scores with God, no sorrow could be too much.* p. 151.

God hath a bottle, but no purse to put our teares in. p. ibid.

Teares may be too many, in four cases. p. 151, 152.

Rule 1. *If they be so many, that Christs hand-kerchief laced with love will not dry our eyes.* p. ibid.

Rule 2. *If they indispose our hearts to duty.* p. 152.

Sorrow hath a quality to drink up the spirit, and weaken the soul in its functions. p. 152.

Rule 3. *If it distempers thy body, and robs it of its stomack, or health.* p. 153.

God hates robbery for a burnt-offering. p. ibid.

Rule 4. *If thy teares be mingled with a dram of pride, they*

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they are sinfull.

Three notes to discern, if our teares for sin be stain'd with pride. p.154.

1. If thou thinkest to earne Heaven by weeping. p.154.15.

2. If thou thinkest *they are as good as faith.* p.155.

3. If they be only *squeezed out by thy own hands.* p.155.

6. Posit. *There is a vast difference betwixt the trouble for sin, that is in the damned and reprobates, and that which is in the Saints.* p.156.

Three notes of difference. ibid.

1. *The Reprobates are sometimes troubled for sin, but not for sin as sin.* p.157.

2. *Their troubles are mixed with despair.* ibid.

How far Saints may be sometimes in their troubles for sin, out of hope. p.158.

In three particulars. ibid.

3. The disquietments of spirit in the damned, are accompanied with quarrellings at divine justice. p.158.

Saints disquietments are accompanied,

1. With a clearing of Gods justice. p.158.

2. With a submission to God. p.158.

3. With a praising of God. p.158.

4. With a conscientious walking. p.158.

5. With a complaining and confessing to God, and an humble seeking of his face. p.158.

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7. Positi. Of those that have true grace in them, some Christians may be more, some less disquieted.

p.160.

Severall reasons of difference. p.160.&c.

Reas. 1. There may be a difference, in dispensations of afflictions causing them. p.160.161:

They may have, 1. More outward crosses and afflictions. 161.

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2. *More inward temptations.* p.162.

Reason 2. There may be a cause of difference, in respect of the *intrinsicall meritorious cause of disquietments, which is sin.* ibid.

Some have been more *scarlet sins.* p.163.

This is *no constant rule*, an exception from it. p.163.

Reason 3. There may be a cause of difference, in the *different natures of Christians.* p.164.

Two sorts of natures, more apt to these corruptions.

1. *Melancholy serious tempers*, these are usually very *impressive*, and are, oft-times, as *soft wax to Satans hand.*

p.164.

2. Such as are of more *tender natures* than others. ibid.

Reason 4. There may be a cause of difference lye, in respect of *different administrations of grace.* p.164.

Either of *shining*, or *acting grace.* ibid.

1. Some Christians may have *more shinings of grace upon them*, than others have. p.165.

2. Some may have been more *experienced Christians* in the *acting of grace*, in getting over such troubles, when as (possibly) others never met with them before. p.165.

3. Some may, under the trouble, *finde God comming in*, with a greater measure of *strengthening and supporting grace.* p.165.

8. Posit. Every *sinfull disquietment and dejection of spirit*, whether for things *temporall*, or *spirituall*, will not amount to so much, as a *totall negation of true grace*, and *lively faith.* p.167.

1. Gods *Saints* have been so *disquieted.* p.167.

2. *Faith* doth not blot out *naturall affections.* ibid.

3. It is the *best sort of sin* in the world, to sin by a *soul-trouble* for sin. p.167.

1. It is ten to one, but it is a *sin of ignorance.* p.168.

Or, 2. At most, but a *sin of weakness*, and our *High-Priest* can *compassionate* both these sorts of sinners. ibid.

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The sin that will argue a nullity of faith, must be,
 1. Against light. 2. Continued in. 3. Delighted in.

p.168.

9. Posit. True faith cannot make a full conquest of this,
 more then any other corruption.

p.168.

1. It hath seemed good to God, there should be ~~a~~ body
 of death in us.

p.168.

Five ends of God in it.

1. To keep Saints humble. 2. To keep grace waking.

3. To make Saints know where their strength lies. 4. To
 finde Christ work as an advocate. 5. To let us know, Hea-
 ven's the only clean and priviledged place.

p.169.

2. If faith could, in this make a full conquest, we might,
 in something, be perfect, which we cannot.

p.169.

10. Posit. It is the nature of faith, continually to be
 striving to subdue, and conquer these corruptions.

p.170.

This will appear :

1. By the consideration of the opposition of their nature, to
 the nature of faith.

p.170.

2. They drive contrary designs.

1. Faith's design, is to still the soul ; the design of disqui-
 etments, is to disturbe the soul.

2. Faith's design, is to carry up the soul to Christ ; the
 design of disquietments, is to cast down the soul to
 hell.

3. Faith's design, is to make the soul laugh ; the design of
 disquietments, is to make the soul sad.

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How faith stilleth disquietments of spirit in a gracious
 soul.

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1. By perswading the soul.

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Faith, in order to this, perswades the soul.

1. Of God's fulness of sufficiency.

p.174.

2. Of

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2. Of God's power. ibid.
 3. Of God's mercy and goodness. ibid.
 4. Of God's providence. p.175.
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 6. Of God's Sovereignty. p.175.
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 2. It is the Lords doing. p.183.
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 5. There is a great deal of Gods wisdom in it. p.184.

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6. **T**Here is a great deal of Gods mercy and goodness in every cross. p.185.
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1. *Crosses are in themselves good, ther's absolute goodness in them.* p.186.

2. *Comparatively they are mercies. 1. to what other Saints suffer.* ibid.

2. *Comparatively, with what Gods enemies feel, they are mercies.* p.186.

3. *Comparatively with Christ's sufferings, they are mercies, but chips of his cross.* p.187.

3. *In respect of thy merit, they have a great deal of mercy in them.* p.187.

4. *They are in measure, therefore there is mercy in them.* p.187.

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What the term in *measure* means.

1. That they *have a bound.* p.188.

2. That this is an *ordered bound* measured out. p.188.

3. It argues a *little proportion*, a peck, or a peck and half. p.188.

4. It hath *relation to our strength.* p.188.

5. God will, 1. *Be with thee.* 2. *Put strength into thee.*

3. *Maintain thee with Cordials during the fit.* p.189.

5. Ther's mercy in them, in *respect of the end.* p.190.

Pretious ends of outward afflictions. p.190.191.

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1. Thou canst not *help thyself*, but only shewest thy teeth against God, by disquietments; thou canst not by it stop the necessary rolling of an eternal decree. p.192.

2. Meditate, to *what religious purpose they are.* p.193.

3. Direct. *Meditate, what sins and causes of sins they are to the soul.* ibid.

How they are sins. ibid.

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2. The soul in duty, cannot look upon God so friendly, as at other times. p.200.

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Saints cannot lose so much, but much will remain. p.203.

1. Their reall union with Christ in grace will remain. ibid.

2. Their reversion of glory will remain. p.203.

1. Nothing is, or can, be lost, that is the Saints estate,

quæ

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quā a Saint.

The world is *no part of the Saints estate.*

p.204.205.

2. The least part of their enjoyments is lost, when they have

p.205.

lost all their worldly interest.

p.205.

Saints are losers by worldly enjoyments.

ibid.

They are but *dogs meat* when they have them.

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Dogs meat { Really. }

p.206.

{ Comparatively. }

3. No one will judge, (to see a Christian disquieted for the loss of some temporal enjoyments,) that he knows what still remains to him.

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p.209.

2. Direct. Avoid solitariness, and the company of those that mourn.

p.210.

3. Direct. Quicken up thy faith.

p.210.

To quicken up a Christians faith, he must,

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p.211.

2. He must pitch the foot of his soul upon them.

p.211.

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5. Direct. In such disquietments, let Christians be diligent in the usuall employments of their callings.

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2. The *absence* of *God* from it.
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It was { 1. For our sins. p.219.220.

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2. They

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2. They must *mourn for sin.* p.221.
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2. *That Heaven is solemnity, made over to Saints.*

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2. *This Covenant is made, how that comforts.* p.233.

3. *God hath made it.* 1. *God, and not man,* 2. *God was the first mover in it.* p.233.234.

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How that comforts.

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4. *It was made with the Lord Christ.*

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How that comforts us.

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1. *He was he that did first mediate for it, and motion it.*

2. *He was a middling person, fit to do it.* 3. *He was the actnall composer of the difference betwixt God and us, by a Covenant.* 4. *He was he, that did engage for us.*

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Christ, how the *eternall engager for us.*

d 236.237.

Christ, not the Elect, is to be Responfall.

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Three things required, to make a deed sure.

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1. *Something in relation to the person, with whom you indent.*

2. *Something in relation to the thing, for which you indent.*

p.239.

3. *Some*

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3. Something in relation to the *writings*, by which you indent.

The Covenant of grace, is in every respect sure. p. 239.

1. In relation to the *person* indenting, to make your deed sure with him : he must have

1. <i>Ability.</i>	}	p. 239.
2. <i>Honesty.</i>		

God the Father hath both. ibid.

2. In relation to the *thing*

1. <i>It must be in being.</i>	}	
2. <i>It must be not pre-engaged.</i>		

for which you indent.

3. In relation to the writing ; it is necessary it should be,

1. <i>Well drawn.</i>	}	p. 240.
2. <i>Without power of revocation.</i>		
3. <i>Without disturbing conditions which may cause forfeitures.</i>		

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It was made *Without power of revocation.* p. 240.

There are no conditions in it , to disturb the assurance of it.

For there are,

1. <i>No conditions in it, to be fulfilled by us.</i>	}	p. 241.
2. <i>None but are a piece of God part in the Covenant, to fulfill.</i>		
3. <i>None that can occasion a forfeiture</i>		

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God hath but an action of trespass against the Elect , if they break their Covenant with him. p. 241.

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Well ordered, taken in Scripture in four senses. p. 243. 244.

1. *It is decreed so, well ordered by God.* p. 244.

2. *It is prepared, what comfort that is.* ibid.

3. *It is directed, what comfort that is.* ibid.

4. *It*

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of God's { 2. *Wisdom,* } *that is, and how in that re-*
{ 3. *Mercy,* } *spect it seems well-or-*
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How excellent the order of it is in this respect, to answer the objections of our carnall hearts under disquietments.

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3. *It is well ordered, in respect of the articles of it.* 1. *For the largeness of them.* 2. *Gods part is to fulfill first.*

3. *God doth our part for us.* p.249.250.

4. *It is well-ordered, in respect of the means; how,* p.250.251.

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What both are, and how it is well-ordered, in respect of both. p.251.

5. *It is well-ordered, as to the design and aime of it.* p.251.

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That's Gods glory, the comfort of that. p.252.

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The two immutable things. p.253.

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2. *If he hath made you to be ashamed of your selves, and loath your selves.* p.256.

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1. The actings of { *Faith upon God.* }
 { *Love upon God.* } how hindered
 { *Delight.* } in God. } by it.
 { *Rejoycing.* }

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Reader,

Reader, I desire thee to take notice that through the whole Book, the Printer hath mistaken the first figure, after the 199. page; and printed 100, 101, &c. for 200, 201, &c. and so 201, 202, 203, 204, for 301, 302, 303, 304. I desire thee to take notice, I have rectified it in this Table throughout.

Errata.

Reader,

The Printer hath been very carefull I perceive, but yet, either through his negligence or mine, these faults are escaped, which I desire thee to correct as thou readest.

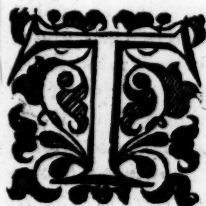
Page 2 line 1. for the time r. my time. l. ult. for forme, r. frame. p. 4. l. 23. r. thy faith without works [for] thy faith by works. p. 7. l. 22. r. l. fal. 50. 10. for Psal. 50. 10. p. 10. l. 18. for drawn form, r. drawn from. p. 14. l. 16. et 17. for it is, r. is not the same. p. 28. l. 7. for eminent evil r. imminent. p. 30. l. 35. for God, r. goe. p. 31. l. 35. for beames r. beards. p. 48. l. 19. for was bravely r. it was bravely. p. 54. l. 32. for evill, r. of evill. p. 56. l. 7. for Ezra. 33. 11. r. Ezek. 33. 11. p. 65. l. 28. for bride, r. bird, p. 70. l. 5. for their r. there. p. 80. l. 6. for form r. former. p. 89. for weaten r. wheaten Saints. p. 86. l. 29. for but his r. But at his. p. 89. l. 17. for hymen r. hymne, l. 18. for his r. is Christ. p. 124. l. 9. for either r. other objects. p. 137. l. 11. for private evils r. privative. p. 154. l. 3. for seares r. sorrows. p. 161. l. 17. for Iob last r. Iob lost. p. 170. l. 16. for faith's fare r. faith's face. p. 204. l. 5. for desertions. r. seperations. p. 220. l. 3. for no account. r. an account. et l. 30. r. for in the children, in the children of God. p. 239. l. 39. for [there such was] there was such, &c. p. 240. l. 26. for it but r. it is but, &c. p. 244. 244. l. 31. for into r. unto. p. 266. l. 2 supple with thee [Christians.]

I think there are none (besides these,) that will indanger thy understanding the sence; other littell mistakes defects or redundancies, or transpositions of letters there may be, but considering (Reader!) I must beg thy charity for more then that, in the reading over this Treatise; I resolved rather to crave it for that too, then spend too much time, in the exact persual of every word.



SERMON I.

2 Theſſ. Chap. i. verſ. 11. — *And the work of faith with power.*



THE work which I have propoſed, for my deſign and work in this Exerciſe, (in order to the helping on of the work of faith in gracious ſouls;) is, to remove ſuch ſcruples and doubts, as frequently ariſe in ſcrupulous ſpirits, and are as blocks in their way of believing, hindering the clear and quick paſſage of faith in their ſouls. The removing of obſtructions, is a peece of the Phyſicians work, neceſſary to keep the body in health, and in a thriving, as well as comfortable condition: Many poor ſouls, wait upon God in his ordinances, ſit at full tables, and have many pretious truths committed to them; yet, through ſome one ſoul-obſtruction or other, they neither grow, nor yet are cheerefull; their ſpirits are uſually ſad, and their ſouls lean, though they live under never ſo powerfull a Miniſtry, and enjoy never ſuch quickning ordinances. This made me, (though the weakeſt of many,) to undertake this work,

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and

October the 4.
1648. In the
Chappel.

Part 2. *A Cordiall for a fainting Soul.*

and to resolve as God should lengthen the time, and these opportunities, to endeavour to improve them, for the ease of troubled spirits, that are over jealous of themselves; and (through their own infirmity,) walk heavily all the day long, notwithstanding the largeness of the charters of grace, and the freeness of Gospell-exhibitions.

I reduced all such cases, as I intended to speak to, to these three heads.

First, *Such as arise in gracious souls, from a mistake in the ground of faith.*

Secondly, *Such as arise from a mistake, in the nature and severall acts of faith.*

Thirdly, *Such as arise from a misjudging of the effects of faith.*

The two first I have done with; and have spoken something in order, to the reliefe of Christians, labouring under severall burdens upon those accounts.

I have only remaining, to speak something to satisfie, and relieve such Christians, as are jealous of their grace, and suspect their faith; and begin to call all in question, because they finde not (as they think,) the effects of faith in their soul. Now the ground of such scruples, is, a true apprehension in the Christian; that, *every true living faith, is a working faith*, according to that known maxime in Divinity: *Ubique est viva fides, est operosa*. It is an undoubted truth, that wheresoever the work of faith is, it is a *work with power*; as the *Apostle* speaks here: But it is possible, that many a gracious soul, may overlook many a precious effect of faith in his soul; and true Christians, (who are commonly most addicted to think the worst of themselves,) when they come to try their faith, and to look for it in the effects, if they cannot finde the highest, *Ela*, they will be ready to overlook all the lower effects, for a conclusion against themselves; if they presently cannot finde their hearts wrought up, just into such a forme, as they conceive faith should work up the soul.

unto,

unto; or as perhaps they discern, it hath wrought up some souls to; presently they conclude; either that they have no faith at all, (or which is the same,) that their faith is a false, and short faith; not the true living, justifying faith of *Gods Elect*.

Now of such Christians, as from this mistake conclude against their souls; Some make their ground more generall: These will tell you, they see nothing, of *the Work of faith with power* upon their souls, no effect of any true faith; nothing that they can call, the daughter of such a mother. Others make their ground more particular; these will tell you, they cannot finde this or that effect of faith, upon their souls; and from thence conclude the nullity of their faith, and falsehood of it, &c. For the first of these, I shall dispatch what I have to say to them, in this one Sermon; for others, as the effects of faith, in order to the sanctification of the soul, are various: So the complaints and cases of Christians are various; and the endeavouring to satisfie them, will aske me longer time. For the first of these; how often do we meet with such complaints, as these?

Alas (Sir!) *I know, faith and grace, where ever it is, is not idle; faith is a Work with power. So I have read, and so I have heard; but alas, I cannot find any thing in my soul, that looks like the powerfull work of faith; if I do any thing that is good, it is from naturall or morall principles, not from this quickning power: I cannot find an effect of faith within me; that if I have any faith, it is surely the idlest, laziest faith, that ever Christian had, &c.*

The Complaint.

Case 1.

Cap. 1. How to satisfie such Christians, as doubt of their faith; because as they think, there are no effects of true faith to be found in them.

Now in order to the satisfying, and comforting of a soul under this trouble, that yet may have living faith, and true grace, and true effects of faith; (though it will overlook them, through too much self-suspicion,) I will first

Sec. 1.

premise three conclusions of truth, relating to this present complaint, and upon which it seems to be founded. Then, 2. I will propound such considerations, as may comfort and satisfie, and inform such Christians. 3. I will advise something for such Christians, by way of direction.

1 Conclus.

Iam. 2. 17.

Acts 15. 9.

First, it is a truth; *That there is no living faith or grace, but is working faith and grace*; whatsoever hath a principle of life, hath also a principle of motion in it; this the *Apostle* speaks plainly, to *Iames* 2. 17. *Faith without works is dead*. And therefore in the text it is called, *the work of faith with power*: as it is the powerfull work of God upon the soul, so it hath also a powerfull work in the soul: It hath a work upon the heart, *it purifieth that*, Acts 15. 9. It hath a work upon the life, and that is various, according to the severall conditions of our life: all the great acts of the Patriarchs, are ascribed to their faith, *Heb.* 11. Every living faith, is a moving working faith. This is a truth, against those that pretend to faith, and yet live as they list, without the power of faith, evidenced in the strictness of their walking.

2 Conclus.

Iam. 2. 18.

Secondly, It is truth, that *faith may be tried by our works*; Saint *Iames* speaketh plain to this purpose, *Iam.* 2. 18. *Shew me thy faith by thy works, and I will shew thee my faith by my works*; it is an upstart opinion, and as false as new; *That a Christian may not take an evidence of his justification, from his sanctification*. Saint *John* spends a great part of his first Epistle, to prove the contrary, 1 *Ioh.* 2. 3. *And hereby do we know that we know him, if we keep his commandements*: and so, Chap. 3. vers. 10, 14. 1 *Ioh.* 2. 21. 1 *Ioh.* 3. 8. This was *Pauls* rejoycing, 2 *Cor.* 1. 12. It is true that they say, that the workings of faith, are not the pillars of our faith: But (as Mr. *Rutherford* sayes,) they are the ropes, by which the ship and passengers are drawn to the rock, that is higher then they. They are not our *shoare*, but they are our *land-markes*, by which we may the better judg of our estate: They are good *Negatives*

1 *Ioh.* 2. 3.

1 *Ioh.* 3. 10. 14.

1 *Ioh.* 2. 21.

1 *Ioh.* 3. 8.

2 *Cor.* 1. 12.

Mr. *Rutherford's*
judgment concerning works.

ries against unbelief, though not so infalible, positive evidences : The great argument, that is against the triall of our faith by the effects, is, the imperfection of the effects of faith, in the best of Gods people ; which say, they must needs make our conclusion fallible. But the same argument shall hold, against all knowledg of the sincerity of our faith ; for, whence do they know, that their faith is a true faith ? from the *Revelation of the Spirit*, they will tell us ; and how know they, but it is the spirit of error, that perswades them to ruine ? Christians may try, yea and ought to try their faith, by their works.

Thirdly, *It is possible, that some may mistake themselves, in construing those to be acts of faith, which are naturall or morall acts.* It is true, that a Christian may do an act of faith, and another may do an act so like it, that by the eye of man it shall not be discerned from the other. The Christian, by faith, purifies his life, *Acts. 15. 9.* *Aristides* and *Cato* shall do actions just like the Christian, from naturall or morall principles ; you shall see them walk, justly, inoffensively, that none shall say, their eye is black ; you shall not discern a crooked action in them : the same actions of justice, and externall integrity, in the believer, are acts of faith ; and in them, but actions flowing from an improved nature ; and yet the world shall not be able to distinguish this brass, from that gold : And from thence it is, that divers Antinomians, and Libertines, conclude against all works of sanctification, being brought as evidences of our true faith, and justification : but I humbly conceive, that we may grant these premises, and yet deny their conclusion from them ; and although all actions, that carry an out-side of holiness, shall not evidence the truth of our faith ; yet faith may be tried by our works ; and it is the triall, that the word of God holds out to us.

Now these things being premised, let me in the next place, come to propound some such consideration, as may comfort

3.

Acts. 15. 9.

fort

Sect. 2.

fort such souls, as going to try their faith by their works, and carrying with them, a low and mean opinion of their works, or any thing in themselves, pretend they cannot, or, (to make sure,) they will not see any thing in themselves, which they can call an effect of faith.

First of all, consider in generall; *that the fault may be in thy eyes*: Faith may have wrought many sweet and pretious effects, and shew it self, in daily effects and acts, and yet thou not see it: now to branch it into particulars; I will shew you three errours, that may be in the Christians eye.

First, *Thou mayest look, possibly, to see thy faith, in externall acts and effects, when it is more discernable, in internall, effects and acts.* It is true; that faith hath a work upon the life, as well as a work upon the heart; faith purifieth the heart, and quickeneth the heart and life; but oftentimes the Christian may see more of the power of faith, in the inward work of the heart, then in more outward works. Every Christian is not so fit an organ, to use in outward services, as some Christians are: Some Christians are of eminent parts for expression, and elocution; now the Spirit of God, that makes the best improvement of Gods Saints, that may be, makes use of such a Christian for publike services, and sets faith on work in him that way; he is much in prayer, in discourses of God and Heaven. Another Christian, possibly, dares not pray in any ones hearing, but Gods; they are of stammering lips, and of a dull tongue; they cannot discourse so as others can; what, shall these Christians now conclude, we have no faith, or, our faith is not true; it doth not quicken us, to speak of God, or to speak unto God, &c. God forbid: possibly one Christian is of a valiant courageous spirit, by nature. Faith acts on such a Christian, to speak boldly for the name of the Lord Iesus Christ, not to be afraid of any danger. Another poor soul, possibly shakes at the very thought of a stake, and is afraid at the very

very reading of the story of a Martyr ; and hence concludes, that certainly he hath no faith ; never considering, whether there be no effects of faith to be found within ; such as are, a dependance upon God, a cleaving to God, an unfaigned love towards him, and longing for him ; there is many a poor silent Christian, that hath as much of the work of faith with power in him, as he, whose faith is more eminent, in more externall acts. Look therefore (Christian,) whether thou canst not find some works of faith, upon thy inward spirit : canst thou not find, that faith in thy soul hath wrought a fear of God, and a secret longing and thirsting after God, and a desire to do more for God, then thou findest outward abilities to do ; that it hath mortified thy inward corruptions, &c? These are as true effects of faith, as the other.

Secondly, Thy eyes may erre, *in looking for to see it in such effects and acts, as are not proper to thy condition* ; faith always does that which is *opus dei*, the proper work of the day ; and works the soul into such a temper, as will suite those dispensations, in which God declares himself towards it. It acts the soul in joy and rejoycing, in the dayes of prosperity ; it acts the soul in adherence and waiting, in a day of hiding Gods face, *Psal. 50. 10. Who is he amongst you, that feareth the Lord, that o'eyeth the voyce of his servant, that walketh in darkness, and hath no light : let him trust in the Name of the Lord, and stay upon his God.* The act of faith, in a day of darknes, is to put the soul upon staying upon God, and waiting for him, *Psal. 40. 1. Isai. 8. 17. Psal. 27. 14.* Thou sayest, thou canst not find the actings and effects of faith, in the soul : Possibly thou lookest for such effects, as suite not the present condition of thy soul : what doest thou say, I cannot find in my soul, such a perswasion of Gods love, such an holy rejoycing in God, as the Scripture expreth to be the effects of true faith : Possibly (Christian,) it is a day of darkness to thy soul. Faith knows, that there

Psal. 42. 1. 2.

Psal. 84. 2.

2.

*Isai. 50. 10.
Isai. 8. 17.*

*Psal. 40. 1.
Isai. 8. 17.
Psal. 22. 14.*

is

is a Time to laugh, and a Time to mourn; and faith hath several changes of Rayment, and suites thy soul with a temper fit for thy day. Doeſt thou not therefore find, that thy heart is wrought up to ſuch a temper, that thou canſt rejoyce in the Lord, and be glad in the God of thy ſalvation? that thou canſt triumph, in a perſwaſion, that *neither beighth, nor depth, nor life, nor death, nor Principalities, nor Powers, nor things preſent, nor things to come, nor any thing, can ſeparate thee from the love of God in Jeſus Chriſt?* Examine then another way; ſee if Faith hath not wrought thy heart into a patient ſtill waiting upon God; that thou findeſt thy heart in a fit temper, to wait upon him that hides his face from thee; and to ſeek him, that ſeems to have forſaken thee; and to cleave to him, that ſeems as if he were killing thee. Poſſibly thy faith hath but changed his garment, and that makes thee thou doſt not know it. Thou look'ſt it ſhould clothe thee with ſilks, and it is faſting day; and ſuitably to the day, it hath clothed thee with Sackcloth. That may be a ſecond error of thy eyes.

3. Thirdly, *thy Eyes may erre, in looking too high*; It may poſſibly be, that thou wilt not acknowledg the ſighings, and breathings of faith; but only lookeſt upon the higheſt frame of a Chriſtians ſpirit, as the effect of faith: there is a day of ſmall things, which muſt not be deſpiſed: Poſſibly thou lookeſt that Faith ſhould make a full conqueſt of corruptions, and bring every thought into captivity, and make a full riddance of every corruption, before the great Sessions come: Now there may be a powerful work of Faith far below this; yon may look for greater things of faith, then *it can perform at all*, or greater things then it can as yet perform; Faith doth work the ſoul into an unfeigned hatred of every ſin, but it cannot purge the heart from the Commiſſion of all ſin. It doth work the heart into an unfeigned deſire, in every thing, to pleaſe God, and to do a great deal more for God, then it can do: But yet, *Luk. 10. 17. When we have done all that we*
- 1.

can, and when Faith hath helpt us to do as much as we can, we must say, that we are unprofitable servants.

Possibly, thou lookest for higher effects of faith, then faith hath yet been able to work in thy soul. If a Christian should have as much of the habite of faith, at first, infused into his soul, as ever it shall have; yet it cannot, in the believer, act so much, and as high, as afterwards, by the power and strength of Jesus Christ, it shall, or will. Faith hath a great deal of work to do, when it comes first into the soul of a true Believer. It hath an old tenant to throw out, and a dirty house to make clean, and to make the soul a fit Organ for it, before it can shew it self so much mistress of the house, and so order and command, and keep the house, as afterwards it will do. As an Infant that is new born, it hath a Rational Soul within it; and that Rational Soul hath all the powers and faculties of a reasonable soul: but it cannot at first put out all those powers and faculties in manly acts: so, though a Christian, when he is but a Babe in Grace, hath a great deal of the habite of faith in his soul; yet he is not, at first, able to put out himself in perfect Acts of faith. Faith shews little in young converts; there are a great many fears to be overcome, before you shall discern that it lives. There is a growing therefore in faith, as well as in the exercise of any other grace. Faith is like the light of the morning; which glimmers out, but not in the glory that it triumphs in, at high-noon-day; it hath a great deal of darkness to scuffle with; & as it gets more conquest over that, so it shines in more glorious beames; if you look for the high-noon effects of faith, in the dawning of the morn of your conversion, it is no wonder if you do not see them: The fault may be in your eyes, in these cases.

Consider, there may be a great fault in thy neglect to stir up the grace of God that is in thee, 2 Tim. 1. 6. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee. Faith is the gift of God: Indeed the Apostle, there, speaks of a particular gift; and therefore

therefore adds, which is in thee; by the imposition of my hands; meaning, such particular gifts, as God had given to *Timothy*, when he called him to the work of the Ministry, doubling his Spirit upon him. But it is our duty, to stir up every gift of grace, which the Lord hath given us. Observe but the words of that verse, in a connexion with the former, vers. 5. *When I call to minde, the unfained faith that is in thee; which dwelt, first, in thy grand mother Lois, and thy mother Eunice, and I am perswaded that in thee also; wherefore, &c.* The Apostle, in the fifth verse, commemorateth the habit, of faith, that he was perswaded, God had infused into *Timothy*; wherefore, vers. 6. Forasmuch, as it is not enough for us, to have the habits of grace infused into us; stir up the gift of God which is in thee. *Suscitare* (saith one,) *est eam in usu collocare*: To stir up the gift of God, is to put the habit in use and exercise. The word in the Originall, is a Metaphor drawn from stirring up of fire, raked up in the ashes; whereby it becomes usefull; indeed, we cannot stir it up, without his grace and Spirit: So that the stirring up of the habit, is as properly Gods work, as is the infusion of the habit; and therefore the Apostle sayes, that he *worketh in us both to will, and to perform, of his good pleasure*, *Phil. 2. 13.* But now, when by faith and grace; we are made the sons of God, and the members of Iesus Christ; that work of stirring up, is ascribed to us, as if it were ours, when yet, it nothing differs from the grace of God, but is the act of his grace in us: It teacheth us (saith Mr. *Calvin*,) to remember, to put the gifts of God in exercise, lest lying idle, and buried by us, they contract a rust. Thou complaineest, that thou canst not find the actings, and effects of faith in thy soul; Is it not, Christian, for thy own laziness; because, thou dost not set thy faith on work, and neglectest to put thy self upon the exercise of believing; stir up the grace of God that is in thee? But I shall speak of this, again, by and by: I have

now

ἀναζωπυρεῖν.
Suscitamus
autem non sine
illius gratia et
spiritu, adeo ut et
suscitatio illius
fit.
Verum quum
per fidem et gra-
tiam, filii dei et
membra Christi
sumus facti, exu-
scitatio et opus
illud nobis ascri-
bitur ac si no-
strum esset, cum
tamen nihil a
gratia differt.

now done with those considerations, which I promised to stay thee up with, under this complaint. Let me in the last place, give some directions to Christians, under this generall complaint.

Wouldst thou, therefore, find out some effects of faith; and indeed try whether thou hast this grace, in the truth of it, in thy soul?

First, *Clear up thy Eyes*; Shut not thy eyes against thy self, nor prejudice them in judgment. Though it be a truth, that there be many external effects, which may be but the effects of natural or moral causes, and principles; Yet it is as true, that there be works of Sanctification, which respecting the principles of them, and circumstances, cannot proceed from any, but a true faith. *An unfeigned hatred of every false way*: and, *A doing of a duty in pure Obedience to the command of God, and a pure respect to his glory*, are Effects of Faith, which no hypocrite hath, or can have; the hypocrite may leave the commission of some sins; and may hate some Enormities of life; but the hypocrite cannot hate *every false way*, (as David did) Psal. 119. 104. Look, therefore, at the effects of thy faith, in the whole: thus thou judgest, and mis-judgest thy self. I am afraid to break a Sabbath, to swear, to drink, &c. so would a Pharisee be: But would a Pharisee hate it, as it is a sin bringing dishonour to God? and with that, hate every sin? even loath himself for what he cannot avoid? Thou sayest, I pray, I fast, I mourn, &c. so would a Pharisee again do: But (Christian!) would a Pharisee do these duties, meerly, out of obedience to Gods command? and for his glory? and be ashamed of them (as they are his performances,) when they are done? &c. Clear up thy Eyes, therefore, Christian; and see in thy actions, if thou canst see no more ingredients in thy action, nor circumstances of it, but what an hypocrite may do: I doubt not, if thou wilt, thou mayst see something of the *work of faith with power in thy works*.

Sect. 3.

1.

Psal. 119. 104.

2.

Secondly, *Cleer up thy grounds and warrants for believing.* The promises are thy grounds, and warrants of Faith: Now these may be mudded, by thy casting jealousies and mis-interpretations upon them; by thy cavellings, and disputings against thy self, saying, This promise is sweet, but it doth not belong to me; it is none of my portion: Faith here stops, while it's way is made clear, and cannot be discerned in its true, and genuine effects: and the soul, instead of being made fruitful, grows full of fears, and doubtings: Spend therefore time, to understand the suitableness of the promises, to thy soul; and the folly of such cavellings against them: Thy Easiest work will be here, with those promises of God, which are absolute: thou wilt find no reason why thou shouldst not believe them, and close with God in them (besides the pettishness of thy own froward and proud spirit;) for those promises indeed which are conditionall. Thy work will be harder: the conditions of them will feed thy spirit with a little more matter of jealousy, though as causeless as the other. But concerning this work, of the particular application of the Promises, and the clearing up of the way of Faith in it, I have spoken before.

3.

Thirdly, wouldst thou see some comfortable effects of thy Faith, whereby thou mayst judge of the truth of it: *Set it then on work, and judge not before thou tryest.* I told you before, that we cannot know the effects of our faith, before we have set it on work: we may wrap up our talent in a Napkin; and if we do so, we may complain long enough, that we can see no improvement of it. Put cases to thy soul, and see what it will answer thee? Observe *Job 13. v. 15. Though he slay me, yet I will trust in him.* Job puts the case to his soul. Suppose now, God should kill me, what should I do? His Soul answers, *I will trust in him.* So David, *Psal. 11. v. 3, 4. If the foundations be destroyed, what can the Righteous do? The Lord is in his Holy Temple; the Lords Throne is in Heaven; his eyes behold,*
his

Job 13. 15.

Psal. 11. 3, 4.

his eye lids try the children of men. David there puts the case again to his soul : it is, as if he should say, My soul, thou hast a great deal now to trust in, many a Foundation to stand upon : but suppose now that God should raze every Foundation, and leave thee nothing to trust in, what wouldst thou then do ? His Soul answers, *The Lord is in his Holy Temple, &c.* What if he should, yet himself would remain ; I would think on him, and look for him, to supply all, &c. Do thou thus, Christian, say thus to thy self. My Soul, Thou hast now goods laid up for many years : thou hast a great estate, to delight in ; rich friends, to help thee : sweet children, to take pleasure in. But now suppose, *Jobs* Messengers should come in, and tell thee, thy estate is ruined : thy friends, turn'd thine enemies : thy children slain : and whereas God but now shined with full beams upon thee, now he hath hid his face from thee. My soul, suppose this should come : what wouldst thou do, when all these Foundations should be destroyed ? Doth thy soul answer thee, Well !, *et the Lord is in Heaven, his Throne is there :* he would be my God, I would cleave to him, and depend upon him : Doest thou upon such thoughts, and fancies, perceive a quiet, calm, submitting spirit : This is Faiths work. Thus now stir up, and put out the gift of God that is in thee, and thou shalt see some sweet effects of thy Faith.

Fourthly, *Learn, not to despise the day of small things :* Measure not truth by degrees : The breathings of Faith, are as much true Faith, as its full voyce, when it saith, Thy Beloved is thine, and thou art his. The longings of the soul after God, may argue as true and sincere faith, as the fullest in-comes of divine apprehensions : the green ear hath as true a kernell in it, though not so ripe as the withered one hath. Goings out, are as true evidences of faith, as comings in : and the creepings of the soul, are as true goings, as the runnings of its full strength ; the soul may be as well broken with longings, as overcome with receivings : the sickness of love, is as believing a sickness, as when the

soul is overcome with it. Be content to acknowledge, and be thankfull for the groanings, and pantings; the breathings after, and breakings of thy soul for him, longing after him, whom thy soul loveth, as being not the breathings of flesh, and blood; but proceeding from the Spirit of God, which giveth faith, as its gift. Despise not, therefore, the day of small things: Acknowledge the lisping of the Babe of Grace, to proceed from the Soul of Faith, as well as the Rationall, and more solid Discourses of grown ones.

5. Lastly, wouldst thou finde out whether there be any true effects of Faith in thy soul? *State then thy condition, and see if thou dost not finde such a temper of spirit, as faith useth to suite the soul with in such a condition.* I told you before, that Faith hath change of rayment for gracious souls: its garment for fasting-dayes, and holi-dayes: is it not the same Christ taught the Disciples of *John* this? when they would know of him, why his Disciples fasted not: he replies, *Can the children of the Bride-chamber mourn, as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then they shall fast.* See first, what the condition of thy soul is: is it a festivall with thee? Doth no sin cloud thee? Art thou under no apprehension of a divine desertion? Now then, doth not thy Faith carry out thy Soul in a Triumph? Art thou not almost perswaded, that God will keep thy Faith, by his power, to Salvation: that thou shalt stand, mangre all the malice of Men, or Devils? These are the effects of Faith, and this is its garment, fit for the day. On the contrary, dost thou find, that thy soul is at loss: thou art afraid God is angry with thee: thou canst get no prayers heard? Does thy soul say unto thee, What though thou canst not triumph, as at other times: yet why art thou disquieted? *hope thou in God, for thou shalt yet praise him, who is the health of thy countenance, and thy God.* Does thy soul at such a time say unto thee, *Wait on the*

Matth. 9. 15.

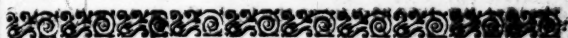
Psal. 42. 11.

Lord

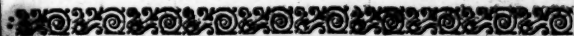
Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord. And doest thou find, that thy spirit is brought into such a frame, that at such a time it can cast up long looks to, and for that God, that hides his face from it? This is Faiths work, and it hath again here suited the Soul with a garment fit for the day. Thus, Christian, art thou in some measure directed, how thou mayst know, if there be any true workings of Faith, with power, on thy Soul.

And thus I have spoken something to the Complaint, as generally propounded.

There are others, that conclude against their Faith, because they cannot find this or that particular effect of faith in their souls, which they conceive to be the effect of it, where ever it is a work with power. But of such complaints hereafter.



THE





THE SECOND SERMON.

MATTH. 8. 26.

Why are you so fearful, O you of little faith.

CAP. 2.

Concerning *Scruples arising from the conceived Want or Weakness of some particular effects of Faith; and particularly, in its conquest of fears.*

In the Chapel,
October
the 11. 1648.



MY Work (you know) is to remove such obstructions as hinder the growth and progress of Faith in gracious souls; and especially such as arise in the soul, from the mis-judging of the Effects of Faith: Some conceiving, that there is nothing of *the Work of Faith with power*, at all to be found in their souls. Others mis-interpreting themselves, because they cannot finde this or that Effect; and in that latitude, perhaps, to which they expected. For the first of these, I made it my work to speak to such Christians, the last day; I now go on!, to speak something by way of relief, and right information, to such Christians, as from the defect of some particular peece of faiths powerfull working in their soul; (yea perhaps, upon their meer conceit of a defect, conclude) there is nothing of true faith, or grace, in their souls. Now under this head, will many cases come; there being scarce a work of faith, in order to our sanctification, from the conceived

conceived defect of which, some Christian or other, hath not been, or will not at some time or other, be ready to call in question all Gods interest in them, and theirs in him. That I may meet with as many as I can, and especially such as are most obvious, I shall first make a distribution of the effects of faith, in order to our sanctification; I conceive, I may reduce the chiefe of its works with power, to these three heads.

First, It hath a conquering work with power.

Secondly, It hath a mortifying work with power.

Thirdly, It hath a quickning work with power.

Secl. 1.

1.

The Object of the first, I make all carnall and slavish fears, 2. All dejections, and disquietments of Spirit. 3. All cavillings and disputings, and carnall reasonings. 4. All doubts and scruples. 5. All temptations, &c. Now though some of these be our corruptions, yet I conceive, I cannot so properly say, that grace mortifies, as that it conquers these; over all these, it hath a work with power to subdue them.

Secondly, Faith hath a *mortifying power*: The object of this is, all corruptions that are naturally rooted, and habituated in the soul; these faith mortifies, in the regenerate soul. The heart is purified by faith, *Acts. 15. vers. 9.* Faith deads the heart to sin, draining it of the love of every corruption; it kills sin in the soul, and it deads the soul to sin; it deads the power of lusts and vanity, in the soul; it purifies the heart of vain imaginations; mortifies unruly passions, and irregular affections; it mortifies the soul to the love of the world, honours, profits, pleasures; it deads the soul to self-love, sin-love, creature-love: In short, as various as are our corruptions, so various is the power of faith, in order to our mortification; and as it hath a mortifying power, for the killing of corruption: So, in the last place:

2.

Acts. 15. 9.

1 Ioh. 5. 4.
Heb. 11. 8, 24,
25, 26.

Thirdly, *It hath a strengthening, and quickning power*; to inable and enliven, and quicken the soul, to all positive

3.

duties.

duties; whether they be,

1 First, *The secret duties of the soul*, in its private heart-workings, and actings of grace upon God; so it teacheth the soul to fear God, and love him, and delight in him, &c.

2 Or Secondly, *Duties of communion with God*: As, praying, reading, hearing, and all other duties of communion with God; faith quickens the soul unto them, and strengtheneth the soul unto them; and both quickeneth, and strengtheneth the soul, in them; not only moving the soul to them, but helping the soul in them.

3 Or Thirdly, *Duties of an holy conversation*. It quickeneth the soul, to an holy life towards God, and a righteous life towards men. It quickens and strengtheneth the soul, to do for God, and so suffer for God. It puts life into the soul for doing; and strength into the soul, for suffering; it makes *Abel offer a more excellent sacrifice unto God, then Cain*; it makes *Abraham* go out of his Country at Gods command, to sojourn in a land that he knew not; it makes *Abraham*, at Gods command, offer up his son, even his only begotten son. In short, it makes the Saints of God to obey; as *actively*. so also *passively*; to be tortured, not accepting deliverance; to endure trialls of cruell mockings and scourgings, yea moreover of bonds, and imprisonments; to be stoned, sawn asunder, slain with the sword; to wander about in sheeps-kins, and goat-skins, being destitute, afflicted, and tormented, *Heb. 11. 37, 38, 39.* It quickens the soul to an universall obedience, to live such a life as becometh the Gospell, in all duties towards God and men, &c. These are the various effects, of the *work faith with power*, upon gracious soules.

Now tender spirited Christians, knowing that true faith, where it is, hath these powerfull workings upon the soul; and examining themselves, and finding a prevailing power of those things which faith should conquer; strong puttings

Heb. 11. 4, 8, 9.
Vers. 17.

36, 37, 38, 39.

puttings forth of those corruptions, which faith should mortifie, and a weakness and inability to those duties, which faith should carry them out to, and in, are ever and anon, ready to call their faith in question, upon a conceived want of these powerfull workings, within themselves; and hence arise innumerable scruples within them, to the continuall disturbance of their peace. Some, by the assistance of God, I shall speak something to; I shall now descend to particulars, and begin with the first.

First, Faith wherever it is, *hath a conquering power*; as it is with light, where ever it comes, it dispelleth darkness: and as it is the nature of fire, to conquer whatsoever opposeth its absolute monarchy; so it is with true faith, where ever it is, its work is to conquer whatsoever stands in the way of its acting; now, though all sin be a peece of its conquest, yet, I shall under this head, only reduce these five things. 1. Carnall and slavish feares and terrors. 2. Disquietments, and dejections of spirit. 3. Cavillings, and carnall reasons. 4. Doubts. 5. Temptations; these are all the enemies of faith, which it fights with, wherever it meets them. I shall begin with the first of these.

First, Faith, where it is a *work with power*, sets its power on work, for the conquest of *slavish and carnall feares*: Christ, in my text, calls his fearfull disciples, men of *little faith*; hence are Christians often complaining;

Ah Sir! *had I faith, I could not be thus full of fear; I have the basest Slavish spirit; never did damned reprobate more shake and tremble under the felt wrath, then I do at the feared wrath of my angry God; every step I take, I am afraid I should step into hell; I see others walking merrily, but the terrors of the Lord are upon me, and I cannot shake them off: Surely I am under the spirit of bondage, and have not received the spirit of Adoption, &c.* Feares may be distinguished, in respect of their object, which may be supernaturall, or naturall; something in, or of the Creator,

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Five things
which are the
objects of
faiths victory.

Sect. 2.

I
The Method.

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or something in the Creature ; from the prevalency of either, may scruples arise in Christians. I shall begin with the first ; such as suspect their faith, from their slavish fear of Gods eternall wrath, or temporall judgments : and in handling this case, I shall first shew you the truth, concerning feares ; upon the mistake of which, such suspicions are hatch'd. 2. I shall propound some considerations, that may further inform you in the truth, concerning feares ; how far they may, and how they are not consistent with true faith ; which considerations may rectifie the souls mis-judging of it self. 3. I shall advise something by way of direction, for the further setting faith on work, in the conquering of such feares. These things are true, though mistaken, in the building of such complaints upon them.

1. Prop.

In that soul, Where there is nothing else but fear, there is no faith. Though fear and faith, may consist in the same soul, as light and darkness in the same air ; yet (as those, so) these also, are two things, and at enmity each with other, in despairing wretches, whom the torments of hell have seized in this life ; there is a midnight of fear in their souls, because not a beame of faith.

2. Prop.

Secondly, It is a truth ; *That there are some feares, that are inconsistent with faith.* The feares of the damned cannot neighbour with faith ; despairing and distrustfull feares, expell faith ; all such feares, as are meer tremblings at the wrath and judgment of God ; and make the soul fly from him, and blaspheme his Holy Name, and are joyned with an hatred of, and a malice against God ; of such feares, Saint Iohn speaks, 1 Ioh. 4. 18. *There is no fear in love, but perfect love casteth out fear, because fear hath torment.* Thus those unbelieving wretches, *Cain and Saul*, and *Iudas*, feared ; yet even in Gods own children, there may be a fear of the wrath of a dreadful God ; as I shall shew you more, hereafter : Indeed, the unlawfulness of fear, is best discerned by the effects. *Fear*

1 Ioh. 4. 18.

is

is a Passion of the Soul, by which it is troubled and afflicted, in respect of some eminent danger apprehended. *Est mali Alicujus futuri suspiciosus Cruciatns.* Now this Affection or Passion, may offend many wayes: 1. Either when we fear, and are tortured for that, which indeed is not. This is given, as the Character of the wicked; *They fear, where no fear is*: or else, it may be sinful, when we fear not for a right end, or in a right manner. As when a wretch fears the wrath of God, meerly, because he knows it will make him smart; he is not able, he knows, to stand before everlasting burnings: and therefore he fears. Or when a wretch so fears, that he hath no hope at all, but is full of distrust, &c. Indeed, the wrath of God is, to us, an evil, and to be feared; *Will ye not fear before me?* (saith God) &c. Intimating, that it is our duty, to fear an angry revenging of God: and a fear of Gods wrath, may consist with faith, in a true believer, though it be not faith, (as I shall shew by and by.)

Thirdly, *It is a truth, that it is faiths work to conquer such fears*; nay, indeed, to conquer the excess of any fear, Psal. 27. 1. *The Lord is my light, and my salvation, whom should I fear? The Lord is the strength of my life, of what should I be afraid?* Is the soul afraid of Gods wrath and justice, as indeed, who would not fear him that is a consuming fire? that can thresh the Nations to dust. Faith now comes and tells the Soul, that the Lord is its salvation; perswades the soul to trust in him, and be still. Here's servile fear conquered: Is it afraid of Creatures? Faith perswades the Soul, that all the Nations of the Earth are, unto God, but *as the drop of a bucket, and as the small dust of the ballance.* Upon this, the Soul concludes, that it hath more with it, then is against it. The Lord is its shield and buckler, of whom should it be afraid? &c. here is, Creature, distrustful fear conquered. Yet you must know, that as all Faiths other conquests of corruptions in this life, so is this also in this life; it is only conquered.

What fear is.

Est expectatio mali. Aristot.

3.

Psal. 27. 1.

quered as to the reign of it, not as to the rise: there is, and may, and will be, too much slavish fear, and creature-fear, at some times, in Gods own children.

4.

Lastly, *It is a truth, that the more there is of fear in the Soul, the lesse there is of faith.* Much fear, argueth little faith: I mean, much servile fear, or creature-fear. For there is a filial and reverential fear, that must dwell with faith, *why are you fearful, O ye of little faith?* Faith aymes at a full subduing of every corruption; and as it grows more, so it conquers more: as the soul comes to be more perswaded of Gods love, and to put a greater confidence in it; so it is lesse troubled, to consider his wrath and justice: as it comes to be more perswaded of his goodness, every day then other; so it every day, more then other, leaves to fear, and be troubled for the terrour of his greatness. And so, as the Soul comes to be more perswaded of the fulness of Gods strength and sufficiency, and that it is its portion, it begins lesse to be troubled at any power, which it knows to be lesse then his.

Sect. 3.

Having now premised the truth in these four Propositions, let me propound some Considerations, to stay up a soul under this burthen:

1. Consideration.

Psal. 2. 11.

Neh. 5. 9.

Phil. 2. 12.

First of all, consider, *That there is a fear, with which it is thy duty to fear.* A Christian is not to live without fear or wit, Psal. 2. 11. *Serve the Lord with fear:* Neh. 5. 9. *Walk in the fear of our God.* We must work out our own salvation with fear and trembling, Phil. 2. 12. It is a frame of spirit in the Christian, which makes the Christian, out of a love that he bears to God, tremble at the very thoughts of sinning against God; and fear it as the greatest evill in the world. It ariseth in the Soul: 1. *From the Christians setting before his eyes, the Omniscieny of God.* 2. *The Purity and Justice of God, that he is of purer eyes, then that he can behold any iniquity,* be it in friend or foe. Now upon these two considerations, the Soul, that now loves God above the world, begins to fear any thing, whereby he

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he should be provoked ; fears its heart in secret , and in every duty ; carries a trembling spirit with it, &c. This is that which Divines call a filial , or Reverential fear of God ; proceeding from the love of God in the Soul : Now if this be all, that thy fear is nothing but a trembling at sin, it is so far from being thy sin, and a sign of Unbelief, that it is thy duty, and a note of faith : But commonly, those fears that the Christian complains of , are of another Nature, and their object is the wrath and judgments of God.

Secondly, therefore, Consider, *That a Christian may be a true believer, and yet in some measure, and at some times, fear hell, and the wrath of God ; and be oppressed with such fears :* My reason is, because he may do it, and yet at the same time, love God above the world. Now unlawful fear never proceeds from the love of God, in the heart of a Christian : I say, in some measure ; he cannot indeed so fear , as to despair ; and throw away all confidence in God. The wrath of God, though it be good in it self , because it is but his justice ; yet it is Evil to us, and it is to be feared : And by how much our apprehensions of it are more or less deep, by so much our fears are more or less ; therefore I also put in, at some times : I conceive there are three times, when a true Christian may be more full, and is usually more full of fears, because of the wrath of God, then at other times:

First, *When the conscience is newly awakened.* When the Soul hath been a long time in a dead sleep of sin, sensible of nothing ; and the Lord comes and strikes the soul, saying, *Awake ! thou sleepest over everlasting burnings, Sinner :* The Soul awaking, at the voyce of Gods Spirit to it, and truly understanding its condition, is filled with fears ; and though at this time, it may have seeds of faith in it ; Yet, the darkness of fear is exceeding thick ; and you shall often hear no other voice, then, *I am damn'd, I am damn'd,* Acts 9.6. *Paul was full of trembling and aston-*
ishing :

2. Consideration.

Three times, when a Christian may fear Gods wrath more then ordinarily.

Act. 9. 6.

ishing, at this time: first, apprehensions of Gods wrath are, ordinarily, very deep.

Second time.

Secondly, Another time may be, *when the Christian hath committed some grievous sin against God.* Till the Lord hath come in with a renewed pardon, the soul of a believer is full of fears: this was *Davids* case, when he had committed those two grievous sins, of murder and adultery: You shall finde him praying hard against being cast away, Psal. 30. 9. Psal. 51. 11. *Cast me not away from thy presence, nor take thine holy Spirit from me.* And indeed, it is impossible, almost, that a Christian should fall into some sin against light and conscience, and reflecting upon it, not be filled with more fear and terrour, in regard of the Apprehensions of Divine wrath, then if he had not fallen into it.

Psal. 30. 9.

Psal. 51. 11.

Third time.

Job 23. 15.

A third time may be, *a time of Divine desertion:* Thus it was with *Job*, Job 23. 15. *When I consider, I am afraid of him.* Indeed, Gods gracious presence to our souls, is as the Sun to the Ayr and Earth; if the Sun shines bright, the Ayr is enlightened, and clear, the Earth is refreshed, the fields laugh, and the valleys sing; but let the Sun be absent, or eclipsed, there is a melancholy look cast upon the Earth, and the Ayr is dark. We are like children; so long as God stands by us, and elaps us on the back, we are free of fears: but Psal. 30. 6. *If he hides his face, we are troubled.* It is true, we should act Faith of Adherence so high, as not to fear, though we do not see: but, *Durus est hic sermo:* It is an hard saying, who can hear it? Thus, at some times, I have shewed, a true believer may be afraid of Gods wrath and terrours: nor certainly, is this altogether unlawful, if it arise not from an unlawful root; as, malice and hatred against God: nor declare it self in unlawful effects, of fretting and murmuring against God, and despairing of his mercy, &c. Christ sayes, *Fear not him that kills the body, but fear him that is able to cast body and soul into hell-fire.* God is set

Psal. 30. 6.

Matth. 10. 28.

out

out there, as the true object of our fear; and that under the notion of a soul and body-damning God: Hell is an Evil; and fear is a Natural passion, which is not sinful of it self. Now, therefore, Christian, know; That though thou dost fear hell and wrath, yet thou mayst have true faith, though it be weak; provided, thou dost not fear it so, but at the same time, thy soul can look up unto God, and hope for salvation, and trust in the righteousness of the Lord Jesus Christ: a trembling hand may lay hold; and when it doth, it holds faster, then another. A Drowning man, may lay hold upon a twig; and when he hath hold, every limb of him may shake and tremble; but yet he holds, and holds fast too: So, thy drowning soul may have hold upon Christ, and yet the terrours of hell may make thee afraid; considering, how near the brink of it, thy soul stands: But I pass on to a third.

Thirdly, Consider, *That thou mayst fear Gods temporal judgments, and yet have true faith:* This, I know, hath troubled many a Christian; that he is so afraid of the Judgments of God: when he hears of a thousand slain at his right hand, and ten thousand at his left hand, he trembles like a leaf of the forest: and it is the Complaint of many a Christian, *Alas, is it possible, that if I had any faith in the world, I should be afraid if I do but hear of any great Judgment of God abroad in the earth, &c.* I answer, 1. *That some fear at Gods judgments ought to be in every Christian.* 2. *That there may be, in some Christians, an excessive fear at Gods judgments; and yet at the same time, there be true faith in the soul.* First, there ought to be some fear at Gods judgments, Hab. 3.2. *I heard thy voyce, and was afraid:* if you look further into the Chapter, you shall finde, that it was Gods terrible voyce of Judgments, that Habbakkuk there was afraid of. Jer. 10.7. *Who would not fear before thee, O thou King of Nations?* Zeph. 3.6,7. *I have cut off the nations, their towers are desolate: I made their streets waste, that none passeth by; their Cities*

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are

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A Complaint.

Answ. 1.

2.

Hab. 3. 2.

Jer. 10.7.

Zeph. 3.6,7.

Psal. 119. 119,
120.

2.

How fear of
Judgments
may consist
with Faith.

4.

Pol. Synt.
p. 739.

Fear and Ter-
rour differ.

Gen. 15. 12.

are destroyed, so that there is no man, there is no inhabitant : I said, Surely, thou wilt fear me. Believers must not be stocks : Altogether senseless of Gods Judgments, Psal. 119. 119, 120. *Thou puttest away all the wicked of the earth like dross; therefore I love thy testimonies* : was that all ? Is that all the Affection that Davids soul entertained God with, in his dispensations of Justice against the wicked ? No, vers. 120. *My flesh trembleth for fear of thee, and I am afraid of thy judgments*. Yea, and 2. *In some Christians, there may be a more excessive fear at Gods judgments, then in others*. Some are of a more timorous cowardly Nature, then others are. And yet there may be a true Faith in the timorous soul too. Every fear of Gods Judgments; doth not argue a weak Faith; for some fear is our duty. A great Astonishing fear, doth not argue a nullity of Faith. But now, so to be afraid of Gods judgments; as for a man to make away himself, to avoid them : or, not to care what course he takes, to shift them; this will argue a nullity of Faith in a Soul. But, to fear the Majesty and Greatness of God, which is made known in his Judgments; or to be afraid of the natural venome of a Judgment, meerly, in regard of the Antipathy that Judgment bears to our Nature : questionless, the first is our duty; and the latter is but the Infirmary of our Nature.

Consider, *Possibly, the object of thy fear is, Gods terrors; and these thou mayest fear, and yet be a true believer*. I remember a distinction that I meet with in Polanus, betwixt *timor Dei*, and *terror Dei*; a fear of God, and a terrour of God : If I understand it right, *A terrour is an extraordinary quaking and trembling of spirit, which God sometimes creates in a man, from some extraordinary cause for some special end of his own*. Such a terrour, God, sometimes, hath caused to fall upon his own servants, upon some extraordinary occasions : As upon Abraham, Gen. 15. 12. *An horror of great darknesse fell upon him*. There was an extraordinary cause; the thickness of the darkness; and,

and, without question, the effect was *ultra virtutem causæ*, beyond the bare natural power of that cause too. Thus *Moses* was afraid to look upon God, *Exod. 3. 6.* *Moses* was afraid to look upon God: God, with the glory of his presence, cast a terrour upon *Moses*. Such a terrour fell upon the men that were with *Daniel*, *Dan. 10. 7.* Such a terrour God, sometimes, makes to fall upon wicked men. Such a one, he caused to fall upon the Cities that were round *Jacob*, *Gen. 35. 5.* whereby he awed them, that they pursued not after *Jacob*. Such a terrour, I conceive, was cast upon *Paul*, *Act. 9. 5, 6.* And I conceive, with such may a Christian, sometimes, be surprized; especially, in the beginning of conversion: for I apprehend those terrours of consciences, which are often to be found in new converts, to be of this nature. Extraordinary works of God, done by his mighty power in the soul, to prepare and fit the soul, for hearing what he hath further to say to it, to be of this nature: and I conceive, God may after the first beginning of grace in the soul, for his own ends, occasionally, likewise cause such terrours to fall upon it; which a Christian may easily distinguish from other fears, because they are not so lasting as those which are habitual Affections and Passions of the Soul, meesly. Now these, a Christian may tremble at, and yet truly believe, *Psal. 88. 15.* *Heman* complains, that while he suffered Gods terrours, he was distracted. *Job* was afraid, *Job 6. 4.* when the terrours of God set themselves in array against him. If therefore, thy natural fears be heightened into terrours, by the working of a supernatural cause, thou shalt fear, though thy Faith be great: for to this end doth God do it; that thou mayest fear, in order to some end which he hath to work in, and upon thee. So I have done with those considerations which I shall propound, to rectifie thy judgment, in relation to the first part of the Complaint; there yet remains something in order to it, &c. But I shall speak of them the next time, and add some more considerations; and then give directions, together, for subduing of all excessive and unlawful fears.

Exod. 3. 6.

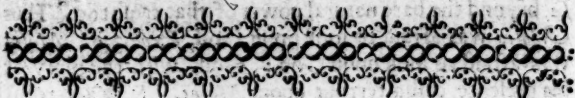
Dan. 10. 7.

Gen. 35. 5.

Act. 9. 5, 6.

Psal. 88. 15.

Job 6. 4.



THE THIRD SERMON.

MATTH. 8. 26.

Why are you fearful, O ye of little faith.

In the Chap-
pel, October
the 18. 1648.

A double ob-
ject of fear.

God two wayes
the object of
our fear.
Hosea 3. 5.
Zeph. 3. 6, 7.

MY Subject, upon which I am, is to satisfie such Christians, as conceit they have no Faith, or none that is worth the having; because they cannot finde that conquest of fears in their soul, which they conceive, is the *work of Faith with power*, where ever it is. Now, fear hath for its object, all manner of eminent Evil, in regard that this scruple may arise from fears of diverse things, which represent themselves to the Soul, as Evils. I have told you, we may distinguish fear, in respect of the object; which may be either Supernatural, or Natural: either something in the Creator, or from the Creator: or something in and from the Creature. The Creator, and something in him, is, or may be, the object of our fear; as our duty, or as our sin: That in him, which is to be feared, is, 1. Either his goodness, *Hosea 3. 5.* Fear the Lord and his goodness, 2. Or his greatness; this it is, partly, our duty to fear, *Zeph. 3. 6, 7. Matth. 10. 28.* and it may be our sin, as I shewed you the last time. The greatness of God, as it presents it self to us, as the object of our fear, is in the effects of his Justice; which are, either Eternal, or Temporal: hell and everlasting Confusion, or Temporal Judgements. Now, the poor weak Christian conceiving, that every fear of God, especially, of his greatness, and terror of

of Majesty, displayed in his eternall power and wrath, or temporary judgment, or inward terrour, argues no faith; makes to it self such a complaint, as I mentioned the last day; grounded partly, upon that mistaken conceit; and partly, because it possibly sees some Christians at full tide, expressing no such fears, as it finds in its own soules now, in order to the satisfaction of such poor Christians; I first premised the truth, in four Propositions: [p. 12. 13.] and then propounded such considerations, as might stay up, and comfort a poor Christian, under this sadness of spirit: I propounded four considerations the last time; I shall now crave but leave, to add one or two more to them; and then I shall pass on to another case, concerning such fears, as have something in, or from the creatures, for their object. The two considerations which I shall add, shall be in relation, to that passage of the complaint.

First Complaint; *I see others walk, full of nothing but joy and rejoycing spirits; they know no sad hour, but are full of chearfull confidence, and assurance, &c.*

Sect. 4.

Complaint.

5. Consider Christian, *thy trembling heart may be more acceptable to God, then their confidence, and pretended assurance.* 1. Christ Iesus shakes hands, with many a one that hath the palsy; his voyce is, *Come unto me all yee that are weary, and heavy laden, and I will ease you;* he calls, come, come, come, *Isai. 55. 1, 2, 3.* What's the reason? but that, mighty tender-bowelled Iesus, saw heart-shaking souls, quavering with feares, and saying, shall I go? to those he sayes, come! what are you afraid? come! fear not, I am Iesus. Iesus, that said to the man sick of the palsy, *Son be of good cheer, thy sins be forgiven thee,* may have said so to thy soul in secret, though he hath yet declared himself, but in whispers of mercy; so that thy soul could not hear him; It was to those that shaked again for fear, that he said, *Be of good cheere, it is I, be not afraid;* Do you think, Christ loves his Saint the

Mat. 11. 29.

Mat. 9. 2.

Mat. 14. 26.

the worse, because it hath an ague; or pities them less, because they are drowning? or heares them with a deafer care, because they cry, out of the bottome of hell? Christ knows, that with a curst look he can put the rocks into an ague, and make the mountains tremble; much more his tender-hearted ones, that have not hardened their hearts, against his fear; it is from their strict observing of his countenance, that they now tremble, and if they mistake his smiles for frowns, he that knows their hearts, can also pardon their errors, and draw the vail clearer, at his pleasure. Again, there is a fool-hardiness in Christians, they may mistake their sugar, as well as their worm-wood; and there are too many, that know not their time to weep, as well as some others that erre, in not knowing their time to laugh. The wise man sayes, *sorrow is better then laughter, for by the sadness of the countenance, the heart is made better.* Laughter may be mad: Antinomians cry out of legall hearts, that are under the spirit of bondage; and in this, are often but like drunken companions, that think, all are moody puritanes, because they are not mad revellers; There are more go to hell singing, then weeping; assurance is oftner and sadlier mistaken, then fear and trembling. Ah! there are, and I fear will be more, far more, that will wake in hell, out of their dreame of heaven, then that will wake in heaven, out of their dream of hell. 3. Faith is not hindred by trembling, in respect of the truth of it; the trembling body in danger, layes faster hold, that it even crushes the thing, that it fastens its hand upon. The Spouse was trembling, when it held him, and would not let him go, *Cant. 3. 4.* Jacob questionless trembled, for fear God should get away from him, without a blessing, when he held him yet so fast, as God was as it were forced, to be leave for him to God. But I pass on, to a sixth consideration. Lastly, therefore, consider, *that babes of grace must not expect to go, as flowly as tall men.* Possibly, thy eye may

Eccles. 7. 3.

Eccles. 2. 2.

Cant. 3. 4.

be upon *Paul*, and *David*, and the tall Saints that have been growing, twenty or thirty years; and it may be, thou lookest upon them too, when the ague was off them, and their souls were in no distemperature; when they were in a mid-summer sun, and lay sunning themselves under the scorching beames, of divine apprehensions of love.

1. Consider, *Babes* must not look to go the same pace, nor in the same strength, with these tall men; the tender plant is shaken, when the sturdy oak moves not; it is joy to see the child stagger up and down the room, and walk by the side of a table, or form, and now and then stagger; when the grown man, walks by himself stouly; hast thou so many years upon thy back, Christian? if not, be content, first to creep, then to go, and at last thou shalt run: grace as to the acting, strength grows up by degrees.

Tribulation maketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us. Hope that maketh not ashamed, in respect of sensibly-diffused love, is not the first of the truth of faith, but comes after experience: expect not, *pueris illico nasci senes*; to skip out of a long coate, into an aged furr; be content, *illarum participes esse rerum, quas fert adolescentia*, to bear the infirmities of a child-hood.

2. Possibly thou lookest upon those, whom for some eminent designs God hath caused to be born with beams. Sometimes, God doth thus pick out some Saints, whom he intends for some service or other, to make glorious instruments, either to declare his truth, or bear witness to it: these he early takes from the rod, and ferula, and hastens them to the high form, his work stays while they are ready; he plies them, therefore, with daily lessons, and fills them with strange experiences, that they scarce meet with desertions, nor any thing, to poure fear into them: such ones, I conceive, might *Paul* be, and the *Apostles*. Others have not these advantages, but having

Rom. 5. 3. 4.

an ordinary work of Christianity, the Lord carries them in an ordinary road. 3. *Possibly thou lookest upon others; when their clouds were over; and because, then, thou seest no darknes in them, therefore thou mis-judgeth thy self.* Saints dayes, are made up of evenings and mornings; and not to speak of some extraordinarily crowned Christians, ordinarily, they have their night of sorrow and fear, as well as their mornings, of joy and assurance. The same Saint, that if thou lookest upon him, in his fullness of joy, thou shalt see him lye sunning himself in midsummer beams, without so much as a trembling limbe; it is ten to one, but at another time, if thou wilt but look for his frosty, and snowy time of winter, thou wilt finde him shaken with the cold of fears, and all his clothes of former experiences will hardly keep him warme; but bitter terrours, make him black in the mouth; and if thou canst discern, that he breathes a spirituall breath, it is all; indeed, if thou wilt look upon *Paul*, no where but in the 8. of the *Rom.* 38, 39. thou wilt think. that his soul were composed of nothing, but celestiall fire, and he had no quality, but the [*summus Calor*,] greatest heat, from divine apprehensions of love; but, if thou wilt but behold him, in the 7 of the *Rom.* 24, 25. thou wilt finde other elements in his spirituall compofure of soul. If thou wilt look upon *David*, no where but in his 3 *Psal.* 4, 5, 6. and 27 *Psal.* 1; 2, 3. thou wilt think he were a stranger to a palsied temper; but if again thou wilt turn thine eye, and behold him, *Psal* 6. his bones are ratling again in his skin, for fear. If therefore, Christian, thou wilt judg thy self by others. 1. Be sure they be such, as are of the same spirituall nature with thee, otherwise, their mirth *what doth it?* their laughter is, but like *the crackling of thornes under a pot.* 2. Give such Saints, the allowance of their years; they have (may be) out-grown thy long coats. 3. Give them the allowance of their means; it may be, they have, all their life, been kept at a warmer fire,

Rom. 8. 38, 39.

1.

2.

3.

fire, for Gods speciall ends, to be manifested in them.
 4. Measure not thy self by their fits, but by their constant temper. I must not say, I do not live, because I am not so strong as others, when they are well, and I am sick. And thus I have finished these two considerations, which I had further to add to the first case, concerning fears; such scruples as arise in the soul, from fears of something from supernaturall causes, the justice and wrath of God, manifested in his eternall, or temporary displeasure. I shall now pass on to such cases, as may arise from feares in the soul, arising from more sublunary causes, *viz.* something from naturall causes, and in the Creature.

You may remember I told you, that the generall object of fear, is, some imminent evill apprehended. Now, evill is either, such as brings destruction to the creature, or, that contributes something in order to it; destruction is either temporall, or eternall: In the latter sence, hell is evill, concerning the fear of which, I have spoken; hell being nothing else but the just wrath of God, executed upon the souls and bodies of sinfull creatures. The evill that brings a temporall destruction to the body, is death; now there is another sort of evils, which are feared in order to this, as they are apprehended to aime at this end; of this sort are all dangers; the day of judgment, diseases, enemies, &c. Now all these being terrible to the sence, as aiming at the ruine of nature, nature starts at; and the poor Christian from hence, sometimes conceits, it hath no true faith, because it is so full of these feares; hence he complains often in this, or the like manner.

Alas! *I a believer, can I have any faith, and so much carnall fear? The Apostle sayes, God hath not given us the Spirit again to fear. I read of the Saints of God, expressing their desire to be dissolved, and to be with Christ; and their earnest groaning, to have their earthly tabernacle dissolved. I cannot think of my fair naturall death, but I tremble like a leafe of the forrest, and my heart is like Na-*

The Complaint.

2 Tim. 1. 7.

2 Cor. 5. 1.
 Death natural.

Mat. 10. 28.

2.

Violent death.

3.

The last judgment.

4.

Thunder wind
&c.

5.

Diseases.

6.

Enemies.

Psal. 3. 4. 5.

Psal. 27. 1. 2. 3.

bals, as cold as a stone : Christ commands believers, not to fear him that can kill the body, and when they have done, can do no more : And Paul professed he was ready to be offended ; and the primitive Saints, counted it their joycing, that they were thought worthy to suffer : and I have read of many Martyrs, that have esteemed the fire, as a bed of roses : I tremble like a reprobate, but to think of a persecution, and am afraid of (what should be my crown,) resisting unto blood. I read of the Church, how it groans for the last judgment, and cries ; come Lord Iesus, come quickly ; and Paul rejoiced to think of it : I tremble but to think of such a day : nay, far lower things then these ; any thing in the world, that carries the face of a danger upon it, starts me : I am afraid but of a thunder clap, or a great wind, &c. I strive against my self, but cannot help it ; Caligula was never more coward then I am : and then for diseases, if the pox or pestilence be near me, I can scarce lye down in quiet, nor rise up in peate : but if I but hear of any fears of an enemy approaching, that may take away my goods, or imprison my body, &c. Lord, what a terrour affrights mee, believing David was not of my temper, when he profest, that if a thousand, yea if an host encamped him round, he would not be afraid : No, no, such fears and faith cannot stand together. This is the Complaint. Now let me address my self, to satisfie the soul, concerning it.

CAP. 3.

How to satisfie such Christians, as conceit they have no faith, because they are so ready to fear persecution, death, the last Judgment; things, in nature, terrible to the sense: as Winds, Thunders, Diseases, Enemies, &c.

NOW in order to the satisfaction of such poor souls, as groan under this burthen. We must, 1, Enquire upon what suppositions such complaints are grounded. 2. What positions of truth there are in it. 3. I shall propound some considerations, to comfort the Soul under it. 4. I shall offer some directions to the Soul, to strengthen it, against all fears: whether such as these are, whose object is natural; or those before spoken of, whose object is supernatural: and so conclude this fountain of scruples, concerning fears.

For the first: I conceive these kind of complaints, arise from a three-fold supposition; every of which is false.

The first is, *That all fear of these things, is contradictory to faith*: This is utterly false; as I shall shew you more anon: and that of the Apostle, *We have not received the Spirit again to fear*, is not to be stretched to the latitude of all fears, but to be restrained to sinful fear, as I shall shew you more anon.

O: secondly, They are grounded upon this supposition, that *Any of these fears doth argue a falshood of Faith*: This is also false, as I shall shew you. A fear of these things, may be, *in gradu remisso*, in a remiss and lawful degree; and so far from being our sin, that it may be our duty, and be a good porter to a believing Soul.

Sec. 1.

1 Sup.

2 Tim. I. 5.

2 Sup.

3. Sup.

Or thirdly, They are grounded upon this Supposition, *That Christians, of all tempers, and growths, must have alike spirits, as to this businesse of fears*: Which is also false; for I shall shew you, there may be a difference, both in nature, and in grace too, in Christians that have the truth of Faith; that may make some of them, more, some lesse, to fear these things.

These are the false suppositions; but as we say, there is no smoke, without some fire; so neither are these, without some latent ground of truth: and these positions are truth; upon the mistake of which, the Complaint is grounded.

1. Pos.

1. *It is true, That the fear of these things, in some kinde of degree, do argue a nullity of Faith*: 2. *and in some degrees, do argue a very weak Faith*.

2. Pos.

2. *It is true, That some Christians are very valiant, upon the apprehensions and imminency of these Evils, over others, which are very timorous cowards, in comparison with them, &c.*

But in order to the comforting of a Soul, under the burthen of these complaints; let me beseech you to consider.

Sect. 2.

First, *That there is something in Death and dangers, and such things as are terrible to sense, which it is no sin for a Christian, in some measure, to fear*. Questionless, consider death, as it is the destruction of the creature, and parts the two dear friends, mansoul and body; and it is not unlawful to fear it; for it is, in it self, evil: and consider death, in it self, without being the door to let us into heaven, and there is no Christian, be his measure of grace what it can, but will startle at it. It is to the natural Philosopher, the most dreadful thing of things to be feared. It is impossible, but Nature should be startled at its own ruine. Fear is an Affection of the soul. Now the pure acts of the Affections are not sinful: It is their distemperature that is sinful. Now the object of this Affection,

is whatsoever is evil: Death, even in Gods account, is evil. 1. God propounds it to *Adam*, as the dreadfull punishment of his first sin; *In the day thou eatest thereof, thou shalt surely dye.* And *Moses*, from God, to terrifie the people from disobedience, tells them, he *sets before them life and death*: the first, as their reward for obedience, and to be loved and sought after; the second, as the punishment of their disobedience, and to be trembled at: and the Apostle calls Death, an Enemy. And in the same place; where, in respect of his consideration, that death was but to the Saint, an in-let to heaven: he professeth an intense desire and groaning, for a dissolution; he professeth, this was not in respect of the goodness of death, nakedly: therefore he adds, *Not that we desire to be unclothed, but to be clothed upon.* God hath given us this Affection; and he hath not given it us to that purpose, that we should never use it: nor doth he require, that his Saints should call that which is evil, good: (as death is, *per se.*) God will not have us call a bitter thing sweet; no more then a sweet thing, bitter. Fear, therefore, is a good Affection of the soul; and Death is an evil, which is to be feared; but now if you look upon this affection, as placed by us upon this object: indeed, as our naturés are corrupted, we cannot fear it without sin, either in respect of the measure, or manner, or end. Thus *Peter Martyr* determines, in an Epistle written to a certain friend, concerning flight in a time of persecution. And the like is to be said; concerning violent death by the Edge of Persecution, and concerning dangers, diseases, enemies, &c. which seem to carry with them some malice to Nature; either to ruine, or, at least, to impair it. And for those places where the Saints of God have profest a willingness, and readines, and desire to dye; It is easily answered; That they did not desire purely to dye, but, to be let through the black vault of the grave, into the glorious Bride-chambers of Eternity; not that they desired to see death's black, but Christs white face: and

for

Gen. 2. 17.

Deut. 30. 13.

1 Cor. 15. 16.

2 Cor. 5. 4.

Pet. Martyr,
loc. com.

p. 1674.

in ep. ad ami-
cum quendam
de fuga in Per-
secutione.

Phil. 1. 23.

2 Cor. 5. 5.

Simile.

2.

Matth. 26. 37.

Heb. 2. 14, 15.

for that they thought death it self, and the grave it self, desirable: not as their *patria*, but as their *Via*: their way to their Countrey; this is plain from *Phil.* 1. 23. where *Paul*, indeed, doth express his desire to depart, but it was to be with *Christ*, which was better: and from 2 *Cor.* 5. 5. where *Paul* tells us, why he desired to dye; not that he might be unclothed, but that he might be clothed upon, that mortality might be swallowed up of life: as if a poor man should have a glorious suit given him, and he should hasten to pull off his ragged apparel; no one would think he did it, to stand naked; but to put on his gorgeous change of Rayment. This is my first Consideration.

And, to back this yet further, Consider secondly, That even *Christ* himself feared death: Twice he repeats, *Father, if it be possible, let this Cup passe from me.* *Peter Martyr* adds this, to prove, that the fear of death in it self, is not sinful. The bitter pangs of death, were bitter in *Christ*s taste; and yet, questionless, as death finished his work, and as by death, he payd the last farthing for his Saints: and as through death he (for his redeemed ones) destroyed him that had the power of death, even the Devil, and as by dying, he had an opportunity to break through the grave, and clarify his body by a glorious resurrection; and as it hastened him to his Fathers Kingdom, it was far from being an object of his feare. Indeed it is true, none of us can fear death, with that purity that *Christ* feared it, in whom it was a purely acted affection, not mixed with any disturbed distemperature of spirit, not offending in measure, manner, nor end. I say, thus, none of us can fear it; but in that *Christ* feared it, who had no guile in his soul, it is sufficient proof, that a bare fear of death is not sinful; much less doth it argue, in the soul where it is found, either a nullity or falshood of its faith: and it is plain, that divers of Gods precious ones, beievers in the superlative degree, yet feared death. *Obadiah* hid the Prophets, by fifties, in a cave; their fear of *Jezebels*, violent hands, drove them thither.

thinner. *Elijah* feared, when he run under the Juniper tree; and *David* feared, when he beg'd, like a condemned malefactor, for his life. *O spare a little, give me space, before I go from hence, and be no more.* Yet all these dyed in the Faith; and it is certain, that a violent and cruel death, by persecutors, may cause greater fear in the spirit, then a natural death: 1. In respect of the cruelty of the torment. 2. In respect of the known enmity and malice of the persecutors. 3. In respect, that it may take us in full strength, before sickness hath wearied nature of it self. 4. In respect of the deliberation it affords; us all, which help the apprehension, with deeper apprehensions of terrours, then otherwise it would be posselt with.

Psal. 39. 13.


THE




The Fourth SERMON.

MATTH. 8. 26.

Why are you fearful, O you of little faith?

In the Chap-
pel, Novem-
ber the second,
1648.

3.



Proceed now to a third consideration, to comfort them that conceive they have no Faith, because they are full of fears.

Thirdly, therefore, consider, *That even the best of Gods Saints, have, sometimes feared natural evils*: I call those Natural Evils: 1. Which tend to the ruine or hurt of Nature. 2. Which are brought upon us by Natural causes, handed by a creature: & I call them so, to distinguish them from such Evills (for so we may call them, in relation to us, and our sense;) as come from the immediate hand of God, and seem to aym at our spiritual part; as, desertions, &c. Now, I say, even for those evils which are inflicted on us by creatures; that when they have killed the body, have done their worst; for they have no power to touch the soul: Yet even the best of Gods Saints have feared them; as Death, Natural and violent enemies, the mighty works of God in nature; as thunder, and lightning, and things terrible to the sense. You may remember, I divided things that were the objects of our fear, of this sort, into 5. sorts: 1. Death. 2. The last Judgment. 3. Enemies. 4. Things terrible in Nature. 5. Dangers. I might shew you in several instances, how Gods own servants have been afraid of all these. For the first, Death; Was not *David*, think you, afraid of

of it, when he prayed so heartily, that the Lord would spare him a little, before he went from hence, and should be no more: did not Christ fear it, when he prayed twice, that that bitter Cup might pass from him? and for a Violent Death, I shewed you the last time, that it is a greater object of fear, for several reasons; and it is easie to prove, from the hiding of the Prophets in a Cave, from *Elijah's* flying, &c. that they were afraid of *Jezebels* violent hands; and though, questionless, they had an eye to the glory of God, and the preserving a seed in the Church; Yet, Nature had an aym in them, to save its own stake; *skin for skin, and all that a man hath, for his life*: Yet the power of Faith was gloriously seen in them; in that they would do nothing, to the dishonour of God, to save their lives: if the Martyrs were taken, they would not deny the Lord Jesus Christ, to save their lives; nor make a shipwreck of Faith and a good conscience; they were taught that lesson by Faith, rather to *burn*, then *Turn*: but if the fire of persecution began to be too hot, and without a manifest dishonour to God, they could withdraw; they ordinarily did it: and in such withdrawing, questionless, as there was much of the Spirit; having an eye to the life of the Church, for the time to come; So there was also something of the flesh: And something which I dare not call sinful. The sin of Fear, being not in the meer acting of the Passion upon its proper object, but in the manner and end, as I shewed you before. And so for the *last judgement*; though, possibly, the Scripture be not so pregnant in such instances, as the other, yet, questionless, many of the dear Saints of God have trembled, while they have been in the flesh, to think of it; as it is described, *Rev. 6. 12, 13, 14, 15.* and especially, at some times: as when they lye under the guilt of some sins; or under some dark cloud of desertion. I cannot but think, that a serious meditation of that day, and the terrible concomitants of it, would have made *Dauids heart* tremble, when he was in that rem-

*Rev. 6. 12, 13,
14, 15.*

per, that he wrote his penitential Psalms in; and as it is a day of terrour, it may make the best Saint of God tremble; though indeed, considered under another notion, it makes them cry out, *Come Lord Jesus, come quickly.* And so for Enemies; An host of Enemies is a terrible thing, as we apprehend them the destroyers of our bodies, the plunderers of our houses, the undoers of our families. *Jehoshaphat* feared exceedingly, the Armies of the *Moabites*, and *Ammonites*, &c. *The floods of the ungodly* made *David* afraid. *2 Sam. 22. 5.* Indeed, there may be a time, when a believer will not fear; as was with *David*, *Psal. 3.* and *Psal. 27.* after a late receipt of large experiences; and yet I question, whether those places be not to be understood of a distressful fear too. I believe, a good Army, would even at that time, have made *David's* flesh tremble. These things cannot be feared by a believer, so, as to make him throw off his confidence in God at such a time, or neglect the means of his safety, which God hath appointed, And the like is to be said for Dangers, *Matth. 14. 30.* *Peter*, when he was beginning to sink, when the waves were boisterous, and the wind high, began to fear; yet, at the same time, Christ acknowledged him to have Faith: and the like is to be said for diseases. It is questionless, that a true Christian may fear, the Pox, or pestilences, upon the same score, as they carry with them a threatening to Nature; and we may find presidents of such fear, and prayers against such Evils: and for the terrible Works of God in Nature; as Thundering, and lightening, and tempest; they carry with them a terrour into our sense, and put the flesh into an ague. All the people were afraid, and hastened away at Gods thunderings, *Exod. 20. 18.* yet, questionless, there were many of them the children of God. And therefore, Christian, misjudge not thy self, so, as to think that thou hast no faith, because thou hast such a kind of fear; for thou wilt barr all weakness from heaven: besides that, in these last things, which are the great works of God in Nature,

2 Chron. 20. 3.

2 Sam. 22. 5.

Matth. 14. 30.

Exod. 20. 18.

Nature, there is a great deal of Gods Majesty and Excellency discovered; and *shall not Gods Excellency make us afraid?* But, may some Christian say, I know this as well as you can tell me, that this is natural, to fear such things; But Faith, where it is, useth to conquer Natures corruptions, &c. and surely, *non sic fuit ab initio.* Adam in innocency, (could he have stood) should not have had such a fear of such things, &c.

Job 13.11.

Fourthly, Consider, therefore, Christian, *That Faith, where it comes, doth indeed subdue, but not wipe out Nature.* It is too large a thought, to think that all fear is a corruption; for, upon that score, we shall finde Jesus Christ a sinner too: neither do I think, that the state of innocency was altogether void of fear; as it is a *power of the minde*: Though, possibly, the Object of that Passion was then more restrained: but not to dispute of things so nice. It is almost out of question, that none of the children of Adam can fear, but they will sin; not in that they fear, but as I said before, either not fearing in a right manner, or not to a right end.

4.

But now here is the mistake of divers Christians; they conceit, that *it's Faith's work to wipe out nature.* When, alas, there is no such matter. Or 2. *at least, to reduce it to its primitive purity*: which is also a mistake. But I will shew you what is the work of Faith; and it consists, chiefly, in these two things:

1.

2.

1. It is Faith's work, *to order the naked Acts of Nature,* both in respect of the *object*, and *manner*, and *end*. Fearing, considered in it self, (without considering the object what we fear, or in what manner we fear, or to what end we fear,) is a *naked act of Nature*; an Affection proper to flesh and blood, which is of Gods making, and placing in us; and therefore good. Now, I say, it is Faith's work to order this, both 1. as to the object. Faith perswades the Soul, of the Greatness and Majesty of God: of the Goodness and Excellency of God; of the jealousie and anger of

Two things, in which the work of Faith consists, in relation to fears.

1.

God : therefore (saith Faith) *fear* before this God ; *fear* his Greatness and Excellency : *fear* his wrath and jealousie ; *fear* to sin against so gracious a Father, as thy God is, and hath revealed himself to be, in his Word of truth.

2. *It is Faith's work to order this Affection, or Passion :* as to the manner ; Faith perswades the Christian, of God, in his Greatness and Majesty : therefore (saith Faith) *fear* before him. But, withal, it sayes, This God hath revealed himself a God, as full of goodness, every whit, as of greatness ; therefore, do not *fear* so, as to despair, as to run away from him, &c.

Thou mayest *fear* God in his Judgments, in his Great and terrible works of wonder. These are lawful objects of *fear*. But now, saith Faith, he that hath sent these mighty Enemies : he that works these mighty and great works, is thy God, and able to save thee, and deliver thee, were the dangers ten thousand times as deep, and sad, and were the enemies ten thousand times as many, and great : therefore thou needs not *fear*, with a *despairing*, or *distrustful* *fear* : thus it orders the acting of Nature in this passion, as to the manner. It orders it, as to the end. These are things to be feared. But (saith Faith) God orders all Events, and marshalls all causes for his own glory, and his Saints good ; therefore, *fear* not a persecutor, meerly, to save thy own skin any way. This is Faith's first work, to order the actings of this Affection or Passion : But, now, alas ! we have lost our primitive integrity, and we cannot so act our soul in this passion, upon the right and lawful objects, but that we shall sin : Therefore:

Secondly, *It is Faith's work, to subdue and conquer the corruption of our souls, in acting this Affection :* and that not totally, but to be continually getting mastery over it, so far as may be in mortality. It is the unwarrantable mistake of many Christians, that they think, where ever faith

is, there must be nothing of corruption; nothing of sinful fear; whereas in Scripture, the acts of faith, are set down more in the present tense, then in the preterperfect tense, 1 Joh. 3. 3. *And every man that hath this hope in him, purifieth himself, even as he is pure:* and so, Act. 15. 9. *Purifying their hearts by Faith:* to denote, that Faith's work is not all done, but ever doing. The Believer must do, as a Commander of some small Brigade of an Army, that when he knows it is in vain for him to encounter the whole Army of his Enemies, keeps in the rear of them, and ever dogs them, and now and then, surprizeth part of them; every day lessening their power: and that Commander doth his part and duty in such a case, if he doth but thus much. So know, Christian, thy Faith doth its part, if it doth but lessen thy corruption, that thou dost not fear so much, or distrust so much, as thou wer't wont to do. I appeal to thy heart, (Christian) canst thou not say, (if thou wilt but speak the truth of thy own heart,) that thou art not so much, nor so slavishly afraid of Enemics, or Dangers, as thou wert wont to be; that thou hast something more to stay thy heart, and thy heart is more established against such things, then it was two or three years ago? &c.

But thirdly, Note, It is possible, that a Christian, even thus scanning his heart, may be mistaken; for it is possible, *That the temper of thy heart may be uneven;* and at sometimes, thou mayest, to thy thinking, fear as much as ever:

As first, Suppose thou lyeest under the guilt of some sin; hell and wrath, death and Judgment, are terrible, when their stings are in them; and it is impossible, that the Saint should not be shaken with them, when he lyes under some such late guilt, as he hath not yet recovered himself enough, to cry, *O Death, where is thy sting! O hell, where is thy victory!* For it is nothing that at any time can abate this passion of our spirits, but a consideration of God, reconciled.

1 Joh. 3. 3.
Act 15. 9.



3.

1.

ciled in Jesus Christ : this makes the Christian call death sweet, and kiss the sword that shall cut out his soul a passage to Jesus Christ : I conceive, this was *David's* case.

2.

Or Secondly, *When the soul wants the sense of divine love* ; you know in the dark, every thing is terrible ; and that which we fear not in the day time, when the light helps us truly to discern what it is, we are ready to startle at in the dark. The *suspension* of divine favour, is the soul's darkness ; and no wonder, if thou in such a time, hast big and terrible apprehensions of death, and dangers ; when the Christian hath divine light shining about him, he is able truly to discern what these things are ; and discerning that, he is not so affrighted at them : therefore it must be thy souls care, to judg of it self, when it is in a right temper ; not amiss, from thy temper, at a disadvantageous time.

5.

But I proceed : Fifthly, consider, *That thou mayest fear more then others, and the same things too, and yet have as true faith, as others have.*

Second reason,
why some
Christians may
fear more then
others.

The Reason of this may be, either in respect. 1. *Of a difference of faith, or else, in respect of a difference of nature.* I shall not meddle with the first, under this head, intending, by and by, to consider it under another head ; but only here, I will touch upon the second. *There is a great deal of difference in natures, as to this passion of fear.* Ease experience proveth this, that some, naturally, are of a great deal more timorous temper, then others are: Nature hath not furnished them, with such a courage; I am confident, it was thus betwixt the rest of the *Apostles*, and *Peter* : That *Peter* was naturally of a more stout daring temper, then the rest ; it is plain, by his venturing to walk on the sea, at Christs command ; when the other Disciples were afraid to see Christ walking there. I believe, if *Peter* had not had a *stouter nature*, as well as a *stronger faith*, he would hardly have trode water so well ; and by that

that daring act of his, in drawing out his sword, to cut off *Malchus* his eare; it was a bold act of his nature, considering the danger, that probably attended such an action: some have an hares heart, some a Lyons. I my self have known severall eminent Christians, that one would have thought, had had faith enough to have walk't upon the sea; that yet have been so miserably afraid of a deep water, that one would have admired, how so much fear, and so much faith, could keep house together, as questionless did in their gracious Spirits: so afraid of a thunder-clap, that *Caligula*, (who they said, was wont, when it thundred, to run under a bed,) scarce feared more, then these gracious souls did: nature is very different. Now you must know, here Faith works upon this corruption; but proportionably you cannot expect, that it should here get so full and conspicuous a victory; and that so presently, as where the natural power of resistance is not so strong, nor the naturall passion so boisterous.

And secondly: *A great matter may be, in education and custome, which is as a second nature, according upon that:* Inure a child, in its youth, to walk in the dark, it will not so much fear, the darknes, as another, where nature hath its full play: Inure one to the warrs, to travelling upon the seas, to dwelling in great Cities, where contagious diseases are more frequent; such Christians will not be so much afraid of death, or dangers, or diseases, as other Christians. It is an ordinary experiment in souldiers, and mariners, and Londoners: we see they admire at us, that are so much afraid of an house where are the tokens of Gods wrath; by which it is plainly evident, that these excessive kinde of feares, are more from other causes in Christians, then from a deficiency of faith; though certainly it is true, the more there is of faith, the less intense they will be in degrees; and yet I will not excuse others from too little fear too; custome may banish fear, a little too far, from a souldiers heart, or a sea-mans heart;

or the hearts of those, that live in the midst of Gods arrows: God would not have us fenceless of his judgments and terrible works in nature.

6.

Sixthly, Yet further consider, *that though some faith, at some times, may banish all fear, yet all true faith doth not do it.* You may remember, I told you in my last note, that a difference of faith might produce a different temper, in relation to fearing. A Christian may at some times, (and but at sometimes neither,) have such a degree of assurance, that he fears nothing; such a fit was Paul in, *Rom. 8. 38, 39.* *For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from the love of God in Jesus Christ:* would any one have ever thought, that this man had a spirit that could be roopt up in a basket, to be let down through a window? so it was with David, *Psal. 23. 4.* *Though I should walk through the vale of the shadow of death, I would fear no evil,* was bravely resolved; but you would not have thought, David of this minde, to have seen him spitting, and scrabbling upon the walls, in the Court of the King of the *Philistims*: yet David had the same truth of faith, though, not the same measure of assurance. I gave you therefore, three rules the last day, which it becometh every Christian to observe, that would measure himself by others, who are the Saints of God. But further.

Acts. 9. 24.
2 Cor. 11. 32.

7.

Seventhly, Consider; *It is one thing to fear these, out of a nullity of faith; and another thing to fear these, out of an infirmity of faith, or nature.* It is true, (as I told you before,) that there is a fear of these things, that is inconsistent with truth of faith; but there is a vast difference betwixt such a kinde of fear of these things, as a true believer may have; and such a one, as hath a totall unbelieve for its root; there is a difference in the root: in the one, it is *totall unbelief*: in the other.

of

of nature. 2. Infirmitie of faith. I shall give you the difference, so as you may manifest it to your self, by some effects ; for the root is known by the branches, to us, when it is hid in the earth and the tree by the fruit : I will give you five or six notes, of such a kinde of fear, as is inconsistent with true faith.

First, *A despairing fear*, is a fear of unbelieve ; where ever true faith is, it is mixed with hope. *The righteous hath hope, even in his death*, (saith *Iob* ;) though a gracious heart may be afraid of death, yet he hopes that by death he shall come to see his Redeemer ; though he fears judgment, yet he hath a lively hope, that the day of judgment is that day of Redemption, which shall deliver his body and soul, from all captivities : now, to fear without hope, that's the reprobates fear.

Secondly, *A distrustfull fear*, is an unbelieving fear : So to fear an enemy, that the soul cannot yet commit his way unto the Lord, and rest upon him, and resign himself unto him ; this is likewise an unbelieving fear. The tide of the believers feares may be very high, and the waves of his spirit may beat very boisterously, yet his soul rides at some Anchor, though the Anchor hath not so good hold, as he wisheth it could have ; and though the ship of his soul do not rest so immoveably on it, as he wishes it did, yet he is a little stayed.

Thirdly, *A deadning fear*, is an unbelieving fear : So to be afraid of an enemy, that a Christians heart should presently be in him, as *dead as a stone* ; and he should have no heart to fast or pray, or use those means which God hath appointed, this will argue unbelieve. *Iehosaphat feared*, 2 Chron. 20. 3. yet he presently falls to fasting and prayer, and gathering of an army to oppose.

Fourthly, *Such a fear*, as putteth us on a way of dishonouring God, to save our selves, this is an unbelieving fear. So to be afraid of a persecution, that I will utterly for ever renounce Jesus Christ, &c. fall down to Idolls, turn

H

Turks,

1.

What fear is,
inconsistent
with true faith.

2.

3.

2 Chron. 20.

4.

Turks, do any thing to save my self; this hath likewise its root in a deep unbelieve; and to be constant in such an act, argueth no truth of grace.

5. Fifthly, *To fear things in nature, out of no divine, but a meer carnall consideration, this will also argue unbelieve.* To fear a thander-bolt, as it is a stone in Gods hand; to fear thunder, as it is the Lords voice, that cleaveth the heavens, certainly this is pious; and the very Philosopher concludes, that those that do not thus fear, are rather *μαρηνος*, *μαρηνος* *νους* *μαρηνος* *νους*, mad men, or stocks, that can feel nothing, then men truly valiant and stout; but to fear them, meerly as they are things, to knock me in pieces; I cannot tell whether a true believer can do this much, or no.

Arist.lib.3. de
mor.cap.10.

6. Lastly, *To fear these things, with a meer slavish fear, as they are cudgels in Gods hand to beat me with; this is also a fear of unbelieve;* the believer fears them, but with a more sweet, reverentiall holy, child-like fear, then this is; neither can I see, how any of these kinds of fears can be purely rooted upon a meer infirmity of nature or faith; for faith will thus far conquer the timorous nature of a gracious person.

8. But to proceed, Eightly, Consider, *that thou mayest think, that thou fearest these things with a fear of unbelieve, when thou doest but fear them, as they ought to be feared.* I shall need spend but a very few words, to prove this; for it is indeed but a result of all that hath been formerly said: thou mayest fear them meerly, as they speak the Majesty and terrour and greatness of the most high; and so, every true Christian should fear them; or, as they threaten ruine to thy nature; so all flesh and blood, will fear them: And indeed, it is too-much the nature of Christians; they will do what they can, (if there be any worke construction, then other, to be made of their souls actions) to make that; but trouble not thy self needlessly; thou needst not make thy self worse then thou art; when thou hast made the best construction of thy soul, it will be bad enough

But

But Lastly, Consider, that every sinfull fear of these things, doth not argue a nullity of faith. Thou sayest, thou dost fear these things sinfully, the manner is sinfull, &c. well, it is no more then we know; but yet it may be, but a sin of infirmity, (Christian!) and Christ would have thee know, that he is not an high Priest that cannot be touched with the feeling of thine and my infirmities: how far thy fears must discover themselves, in unbelieving effects, I shewed thee under the eight consideration, and shall not need repeat it to thee again: Now Christian! stir up thy self, encourage thy self in God, be of good comfort. I should in the last place, now come to propound some directions to thee, to help thee in striving against these fears; for true faith will be always striving and fighting, though it cannot be fully conquering. But of these hereafter.

Heb. 4. 15.



THE
 



The Fifth SERMON.

MATTH. 8. 26.

Why are you fearful, O you of little faith?

In the Chap-
pel, Novem-
ber the 8.
1648.

I Have now shewed you, upon what Suppositions that are false, and Positions that are true; this Complaint of the Soul concerning its Fears, is grounded: and I have propounded such Considerations, as (containing the truth) concerning this particular, may stay up the Christians spirit.

But there is one thing yet wanting, before I shut up this Case, concerning fears: Now may some Christian say, though I am almost convinced, that my fears be not such, but possibly they may consist with truth of grace, yet you have also told me, that it is scarce possible for a Christian to fear, but he will sin either in the measure, or manner, or end: and this I am confident, I do. How therefore should I moderate my Passion, so, as to bring it in a right frame and temper, that I may not exceed measure, in the fearing of such things: I shall therefore, now, in the last place, come to propound something by way of direction, to such Christians, which may tend to the increase of their faith, by the subduing of these fears in the sinfulness, and irregularity of them. I shall divide my directions according to the several objects of a Christians fear. I told you, the object of it might be: 1. Either something in or from the Creator immediately. Or, 2. Something below the Creator.

First,

First, something *in or from the Creator*; and this is either *his Justice and wrath against us for our sins*; the Internal apprehension of which, filleth the soul with fear. Or secondly, *His Judgements, which work more upon the outward sense, &c.*

For the first, which is the greatest cause, and most ordinary with Christians; especially, in the beginning of their conversions; Take these directions;

1. *Labour to understand God wholly as he is*; not only as he is terrible in power and wrath; but as he is also full of grace and mercy. It is the halved apprehension of God; in the Christians, that fills them with these excessive fears. It is but once, that we find God proclaiming himself in Scripture; and it is, *Exod. 34. 6, 7.* And how shall we know him better, then from his own mouth? *The Lord, the Lord, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sins; and that will by no means clear the guilty: visiting the iniquities of the fathers upon the children, and upon the childrens children, unto the third and fourth Generation.* Now the poor Christian, he fixeth his eye upon the bottome of the proclamation, and poreth upon that; that God is a God *that will by no means clear the guilty*: and cries out, O Lord, I am undone, I am a poor guilty wretch, guilty of thousands of great sins; and in the mean while, conceits God but by halves, and fancieth rather a God to his own apprehension, then truly conceives what his God is. But, Christian, turn thine eye again, and thou shalt observe; that as God hath revealed himself, there is an *Ocean of mercy*, to a drop of wrath; a sea of oyl, to the half drop of scalding lead.

1. God doth not begin, *The Lord, the Lord, that will by no means clear the guilty*: but, *The Lord, the Lord, merciful*: God is loth to speak his justice, and wrath; he keeps it to the last. Mercy lyes uppermost in Gods heart: if the sentence must come, it shall be the last day of the Afflic.

2. Ob-

Sect. 3.

Exod. 34. 6, 7.

I.

2.

Riches of mercy in God.

2. Observe, how many words are used to speak his goodness; merciful, gracious, long-suffering, abundant in goodness, keeping mercy for thousands, forgiving iniquity, transgression and sin; Six several phrases: when he comes to speak his worst, (as I may say, with reverence) what haste he makes over it; and makes use only of two expressions! it was a rheum he took no delight in: as if one were shewing his mansion house to his friend, and he should carry him into all his dining-rooms, and lodging-chambers, and garden, and should say, here are now my pleasant things; and then afterwards, because he would give him a sight of all, say, these are my out-houses, and stables too: so saith God; My Dining-room and Chambers of mercy, are My pleasant things. I have, indeed, Justice, and Wrath, &c. Is there not (thinkest thou, O Christian!) as much comfort and hope in six of Gods words, as there can be terror and fear in two?

3. Observe the difference of the Expression too; when he speaks of his mercy, he expresseth it, *Abundant in mercy*; yea, and *Keeping mercy*; yea, and that *for thousands, forgiving iniquity, transgressions, and sins*; when he expresseth his Justice, his language is otherwise; he will visit sins, not to thousands, but to the third and fourth generation: I tell thee, saith God, I am more heart then sword, wrath hath the least share; I had rather shew mercy to thousands, then destroy four. *How shall I deliver thee up, and make thee as Admah, and set thee as Zeboim.* Sit down then, Christian, and take a better view of God; fancy not thy self a God, but behold him as he is; think of God, as he thinks of thee: Jer. 29. 11. *I know the thoughts that I have to thee-ward, they are thoughts of Peace, and not Evil.* I do not know (saith God) what uncharitable thoughts you may have of me; but I know the thoughts that I have to thee-ward, they are thoughts of Peace; thou hast inky black thoughts of God; but, he hath white, oily thoughts to thee-ward; do not fancy a lion in the way,

Jer. 29. 11.

way, and then run from it. O Christians! you would honour God greatly, if you would but think of him, as he is; and take no interpretation of him, but from his own words or actions. God would never suffer by thee, if he were not so much mistaken of thee: labour to harbour a good opinion of him, by conceiving him as he is.

A second direction, that I would commend to such Christians, shall be in order to this: *To read such places of Scripture, (in such thy sad condition) as speaks God, quite contrary to thy Apprehensions: yea, and not only read, but labour to close with them, by a secret opening of thy Soul to them; and read such Sermons too, as set out the love of God, to the souls of his Saints.* I know not how it comes to pass, that Christians, ordinarily, in such conditions, are most pleased to remember such places of Scripture, as are able to rend hearts in pieces; and such books, as are most full of terrors and thunderings of the law. As Solomon sayes, *There is a time for all things.* I would not shut my own heart out of such an happiness, as sometimes a Christian may find in such portions of Scripture, and in hearing and reading such Sermons: but though the softest wax may, sometimes, need the fire to soften it; yet if it be ready to run about your hands, any one knowes, that the holding of it to the fire, makes it but more unfit for our use; so it is with our souls, (Christian) such books, and such places of Scripture, are very seasonable for thee to read, when thou feelest thy heart growing more hard, or wanton, or secure. But if thou beest already on fire, thou needst not pour oyl upon it. But as it is with us in our natural distemperatures of body, so it is with us in the spiritual distemperatures of our souls: we, commonly, have most mind to what will do us most hurt; and as we must take heed of following our minds in the one, so we must also in the other: wine, that may be taken in a swoon, is not wholesome in a fever: art thou, therefore, full of the fears of the wrath and Justice of God, read *Is. 1. 18. &*

Hosaa

2.

Ezra 33.11.

Hosea 14.4. and Isa. 55.1,2. and Matth. 11.29. and that, Ezek. 33.11. yea, and do not only read them, but 2. meditate, and apply them: say to thy soul, Hark, O my Soul! what God saith to thee in such a place. Now cheer up; why art thou afraid to cry, Abba father? cheer up, Trust still in God, for thou shalt yet praise him. Mark how he is disarmed, in Ezra 33.11. Hear, O my soul, how thine enemy (as thou fearest) asks thee, if thou wilt have quarter. Hear, O my soul, say but, yes Lord, and thou shalt live. O but here is it indeed, (saith the soul) I dare not meddle with any of these Promises, for my life: What? such a wretch as I think of free grace? Why wilt thou tempt the Lord, O thou unworthy creature? does he not tell thee, he came not to call the righteous, but sinners, to repentance; to seek and to save that which was lost. What sinners, thinkest thou? What? brazen-faced flinty sinners? O no; trembling broken-hearted sinners. These are the objects of his pity.

3.

A third direction, that I shall give thee, for the increase of thy Faith, in the conquering of these slavish fears, is, to look up to Jesus Christ, and cry to him. Christ? O it is a sweet name! that name that is as an ointment poured forth, that sounds nothing but sweetness; art thou afraid at his name *Jah*, and *Jehovah*. O remember, his name is *Emanuel*. The Lion is here dis-robed of his garment of terrour; his rough hair, is turned into a soft wool; and he is fleeced with the softness of a lamb, that in any other name, affrights in the roughness of a Lion. O (me thinks) this should settle every heart, calm every sea, to remember Christ. God, in Christ, can scare none but those that will not look upon him: See thy God, O Christian, dis-robed of his terrible Majesty, to be covered with the mantle of mercy. See him that grasps the heaven in his fist, and makes the Earth but his handful; widening his arms upon the Cross, and crying, *Come unto me, all ye that are weary, and heavy laden, and I will ease you.* Art thou afraid
of

of the dregs of thy Fathers wrath, O man ! remember thy Christ. Surely, the bitterness of death is past. Hell and wrath are under the Saints feet. *O death where is thy sting ! O hell, where is thy victory ! O remember who trode the winepress of his Fathers wrath, alone,* when there was none with him. Fear not him, that hath sealed thee his love with his blood ; and dyed for thee, that thou mightest understand his kindness to thee. O say to thy own soul ; My soul, Why art thou afraid ? Thy God is a man, and thy Judge is thy Brother : Wouldst thou but remember this Name, when the fears of hell are about thee, and the terrours of wrath make thee afraid ; wouldst thou but at that time, remember *Ishi*, my husband, the Name whereby he would be called ; hell and wrath would be under thy feet, at as great a distance, as the Earth is under the highest heaven. Let, therefore, the name of Christ be precious unto thee ; mince *Jehovah* with Jesus, and the Serpent will be a rod. O that balsamy Name, Jesus ! that Name that sounds healing for every wound, settlement for every distraction, comfort for every sorrow : What ? art thou afraid of a Lamb clothed in white ? of him, that knows not how to set the Trumpet of vengeance to his mouth, but all his words are softness and oyl ? O remember to look up to the brazen Serpent that is lift up in the wilderness ; look up to him, that hath come down to thee, and made thy peace, and engraven thy name in the palmes of his hands, that all the Virgins might love him. But here's the misery ! Souls, in this distress, had rather be poring upon hell, then heaven ; frightening themselves with the terrours of justice, rather, then staying themselves with the flagons of mercy. The blood of Christ never entreteth their thoughts ; but they look upon the tally of their sins, in Gods hand, as big, and as long, as if one notch were not cut out. The score in Gods book, is, to their false apprehensions, as high a sum, as was chalked up, before the Sponge, wet in Christs blood, blotted out the sins of the

Saints, from the Remembrance of God: Think of thy Christ, thy dying Christ, O Christian, and fear hell if thou canst. Look upon God, in Christ, and thou wilt see him dismantled of terrour, disarmed of justice, and intreating thee to take quarter. If thou seest God, in Christ, what is he doing? What? is he storming Castles of clay, with Cannon shot of fears, and granadoes of hell? O no! God, in Christ, *is reconciling the world to himself, not imputing their sin,* 1 Cor. 5. 19.

But thus much may briefly serve, to have spake by way of direction, for the first sort of fears: Come we now to the second, whose object is also the wrath and justice of God; but it is in his more outward Judgments: we are too ready to fear these, more then the God that inflicts them. I shall propound, likewise, three directions, for the allaying of the mind, even in these fears.

I.
Sect. 4.



The first shall be, *View Gods Judgments on every side.* It is seeing Gods works by halves, that makes us no more love them, or so much fear them. I remember a passage of that pretious Servant of God, Mr. Samuel Rutherford, to this purpose. “*If (saith he) we should come into a painters, or Limners shop, and see a picture half drawn, it would be a frightful sight, which in the whole draught, we would call beauteous; we are too ready to look upon Judgements black side, there is nothing but terrour and wrath; When if we would but take one with another, (as we say) it would seem to us a lovely Act of Justice, and mercy; a beauteous braid of black and white, a checker-work of Gods twisting together. It is a dreadful thing, to see the sword executing the sentence of God, and speaking the Errand for which it is sent. When every word is fire, blood, and rapine, burning of houses and cities. But now, if you view this Judgment in the whole, and see God, by this Act, hewing out a way for the chariot of peace and truth, to be drawn from one end of that Kingdom to the other: and this must be done, over the necks of thousands of malignants*

nants and bloody men, that delight in war, and have their necks too stiff to yeeld, and are so proud, that they will not give the way to this mighty Conqueour, that is resolved, *Viam invenire, aut facere*, to have the way, or to get it. That every mountain shall be brought low, and every hill shall stoop; to see Christ beating proud gallants off their horses, and treading their glory and their blood together in the dust; to make way for his glory to passe. This now is sweet and precious: To look upon the late Judgment upon our Brethren in *Scotland*, under Gods first draught, & to have seen God suffering his Saints to be over-voted, imprisoned, plundered, and the sword put into the hands of prophane men, to kill and destroy. Who would not fear, to see what change the Lord wrought among his people? But now to consider it, as Gods great design, to break the last sword of the Ungodly faction in that Kingdome, and unite the hearts of those that feared his Name; *snaring the wicked in the work of their own hands*. This is sweet and pretious: Art thou afraid of Judgments? look upon them in their full work.

Secondly, *Consider them not abstractly from the hand, but conjunctively, with the hand that brings them*: It is too much our fault; to look upon the stone, without the hand that flings; The staff, without the Arme that orders it; The rod, in it self, sounds nothing but blood and smart, to the childe; but the rod, in the hand of the father, sounds the sweetning of a chastening love, that aymes at our profit, and is loth that we should be destroyed with the wicked.

First, To see a fool meddling with a sword; or a mad-man with a knife in his hand naked, makes all in a room to tremble; because we know, they neither of them know how to order them: but to see them in the hand of a discreet man, we are not afraid at all; indeed, if Judgments were in the hands of mad-men, or fools, they might make us fear the glittering of the sword, and roaring of their

their Cannon; when they shoot at rovers, and regard not whom they hit: but to consider, that the Judgment is in the hand of a wise God, that orders all things, by a determinate purpose; and from infinite wisdom, that gives the bullets their Commission, and hath appointed their place to graze in, and their marks to hit; this is again, an allay for our fear.

2. Secondly, *To see an Enemy with a naked sword, edged with the malice of his revengeful heart, it makes us tremble;* but to see a father, or brother, or friend, with a sword, or a gun, it doth not affright us: consider but Judgments, Christian, in the hand of thy Father, and God; who as he ordereth them with infinite wisdom and counsel; so also, with infinite love and care; this again is sweet and pretious, and may allay thy fears.

Now therefore think, when thou hearest of the desolations that God makes in the Earth; all these are the works of a wise God, that knowes how to order all things for the best, to them that love him; and of a gracious Father, that will have a care, whom to kill, and save alive: of a God, in whose sight the blood of his Saints is pretious; and to whom, his Saints are as dear, as the Apple of his Eye. Malignants and ungodly men, are not the hand that brings, but the meer swords that smite, as the hand ordereth them.

3. A third direction, that I will give, shall be, to mind thee to prepare thy self to meet thy God in the way of his Judgments, *Amos 4. 11.* You will finde, that it is Gods own direction, *Therefore thus I will do unto thee; and because I will do thus unto thee, prepare to meet thy God, O Israel.* Prepare? how? There is a *Negative preparation*, and there is a *Positive preparation*: The Negative preparation consists, in *taking heed of sinning against light and conscience.* Sin makes every thing that is *possipoy*, to be *possipoy*; every thing that is fearful in it self, to be most fearful.

Amos 4. 11, 12.

I remember, I have heard it was the saying of the old Earl of *Essex*; that he was never afraid to fight, but when he was conscious of some sin, with which he had provoked God. Ah sin! cursed sin, is that which is the poison of every arrow, the point of the Spear, the edge of the sword, the venome of the pestilence. If thou hast sinned, then there is a positive preparation: That consists in repentance, and humiliation of thy soul, in the sight of God. O it is a sweet thing, to have thy heart ready for all assayes. We never fear any thing, for which we are prepared. O Labour to get thy heart in such a frame, that thou shalt say; My heart is ready, O God; *my heart is ready*: that thou mayst say with *Paul*, 2 Tim. 4.6. *I am now ready to be offered*. It is a sweet thing, when the Christian cannot only say, *The time of my departure is at hand*; but can preface such a sad phrase with, *I am now ready to be offered*. Judgment is at hand, *ἔρχεται ἀποδομῆς*, *I am now ready to be offered*; The word properly signifies, to be offered as a sacrifice. You know, the sacrifice was to be killed, and ordered, and laid upon the altar, before the fire was to be put to it; all the previous actions, before the burning of the sacrifice, are comprehended in that one word, *I am ready to be offered*. I am mortified, and every way ordered. O learn to be thus; and then thou wilt not fear Judgments: But this direction will relate to other things that are formidable, as well as this.

2 Tim. 4. 6.

I proceed, therefore, further, to such fears as are fastned upon objects below the Creator: The first thing I propounded, was Death; and that either *Natural*, or *Violent*. Now in regard this is a great heaviness to many Christians, that they are under such a slavish fear of death; and in regard that other things are chiefly feared, in order to this, in which they are all concerned; I will speak a little the more largely to this; and sparingly to the rest: and yet not much neither, considering how ordinary a theme it is.

Sect. 5.

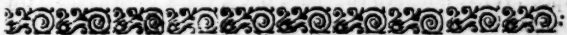
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1. Direction.

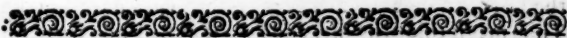
Wouldst thou therefore subdue thy fear of Death? First, *make it thy work to fear sin*; as one Nail, or wedge drives out another, so one Fear drives out another; the fear of sin alwayes drives out all other fears. Indeed, sin is the only wormwood that is in Death's bitter cup; the sting of death is sin, saith the Apostle: and therefore Christ, when he had nailed our sins to the Cross, came out of the Grave, triumphing with *O mors! O death, where is thy sting!* I told you before, what the Earl of Essex was wont to say; and thou mayest easily find it by thy own experience. Ask thy own heart: When art thou most afraid to dye? is it not when thou hast broken thy peace with God? is it not after some uneven walking with God? when was it that *David* cryed, *O take me not away with the wicked; Let me not go down to the pit: shall the dust praise thee? O spare a little, give me space, that I may recover my strength.* Was it not, when he lay under the apprehended guilt of some sin? when he had weakned his spiritual strength? it was that (sure) that he desired time to recover. I know no reason, why he should desire to recover his bodily strength. The good old man *Simoon*, had no sooner seen the salvation of God, but he sings, *Now let thy servant, O Lord, depart in peace.* Men in these times desire to live, to be buried in a *land of peace*; and many an honest man will sometimes say; If it please God, I would be glad to live, till my *Debts are paid.* So (saith the Christian) I would gladly dye in peace with God, when I die. O that I might live till all my debts be paid to God, and my bonds be given me in. When the man hath prayed for forgiveness, then he layes his head on the block willingly, and bids the Executioner strike.

2.
Secondly, *Learn to possess thy soul with a true apprehension, what death is.* Our fancy is a great matter to heighten our fears: Our pravius big fancying of things, torments us without any due warrant or cause. I told you the last day, that in the dark twilight, we will oft-times fear

fear our own shadow; or fear things, which when the light shews-us, we fear not at all; do not entertain dark apprehensions of death, fancy it as it is. It is a common error of our understanding, to look upon Death, as our End; when, indeed, Death is not the *Omega*, but the *Alpha* of a Christian: and he then begins to live, when he begins to die. Take it, and look upon it (I say) as it is. Now what is it? Look upon it in the worst Philosophical Notion; It is but the separation of the soul from the body. It is not the end of the soul, nor of the body; but a fair shaking hands betwixt two near parting friends; it is as if the wife should take leave of her husband, to go see her father; the husband saith, I will come in the morning to you. The body sayes, Farewell my dear. I will see thee again in the morning of the resurrection; only, I must go a little about, through a dark dirty way, where it is not fit for thee to travel; but I will be with thee: it is true, yet they cannot part without many a tear and kiss: but what need fear? The morning comes as well as the night. Christians, consider Death right, and it is not such a scarecrow, that you need fear it a mile off: you may make it swell in your fancy, beyond its real proportion.



THE





The Sixth SERMON.

MATTH. 8. 26.

Why are you so fearful, O you of little faith?

In the Chap-
pel, Novem-
ber the 15.
1643.



Proceed to further directions to Christians, that feel themselves in too much slavery, to a fear of death.

Thirdly, therefore, *Meditate, what a curse long life would be.* Every thing is so far the object of our fear, as it is represented Evil to us: and is no longer feared, then it stands under that Notion, in our understandings: thou that art so slavishly afraid to die, dost thou understand what thou lovest by living? Methinks, life to the Saint, should be the saddest Evil; and long life, the greatest curse. Life is loss to the Saint in a religious respect; and long life a curse, in a Natural respect. What is hell to the Saint but a want of heaven? Now what's heaven, but a glorious enjoyment of God? Heark what the Apostle saith, 2 Cor. 5. 6. *While we are at home in the body, we are absent from the Lord.* Certainly, a strange home, where we want our best friend. *Chrysostome* professeth, that the want of the enjoyment of the presence of God, would be a far greater hell to him, then the feeling of any punishment. Why art thou afraid to go home to the Lord, though thy first steps be through a dark Entry: Thou mayst chide thy life, and say, if it had not been for that, thou hadst been at home before now: but truly, were there no religious respect in it; Yet *Long life would be*

2 Cor. 5. 6.

be a curse in a Natural respect. There are dayes a coming, of which we will say, *we have no pleasure in them*: how many are there, that wish for death, and are in this cursed, that *is flies from them*? Christian, art thou afraid to die? stay a while, and learn a little what it is to live; there is a fill of dayes, as well as any thing else. It may be, if thou couldst alwayes live in the greenness of the stalk, thou wouldst be content. Yet even that would know its fullness; but the dayes come, when thy sap must be dried up, and thy branches must wither.

If *Jonas* might alwayes have had the gourd, he would have been loth to die; but as that came up in a night, so it was to go down in a night: and then *Jonas* would die with all his heart. If *Elijah* may alwayes live in peace and plenty, he can be content to live; but if he must live in a cave, then, *what is Elijah better then his fathers*? O Lord, let him die: Thou that art afraid to die, know'st not what it is to live. Know, O man, That if thou shouldst not die, yet by the order of Nature, thy beauty must wear, and thy strength fade, thy gourd must vanish, and thy glory be given to another. There will come a time, *when the Sun, and the light of the Moon, and the Stars shall be darkened, and the clouds shall not return after rain, when the Keepers of the house shall tremble, and the strong man shall bow himself, and the grinders cease, because they are few; and those that look out at the windowes, shall be darkened, when the doores shall be shut in the streets, and the sound of the grinding shall be low, and thou shalt rise up at the voyce of the bride, and the daughters of Musick shall be brought low, &c.* Eccl. 12. 2, 3, 4. Understand but well, what long life is, and thou wilt neither think a long sentence of dayes desireable; nor a shorter period formidable. But this may drive fear out of an heathen.

Fourthly, Therefore wouldst thou, as a Christian, by faith conquer the fear of death? *meditate much upon Christ's death*: I shall propound Christs death, as a fit ob-

Eccl. 12. 1.

Eccl. 12. 2, 3,

ject of meditation, for the subduing such slavish fear, in three particulars. 1. In the *merit*. 2. In the *effect*. 3. In the *end*.

1.

First, In the *merit of it*. Death, as it is but the meer periodizing of our mortall life, can hardly be eyed, by a rationall man, as a due object of terrour; but to consider, that through that dark entry, lyes the way to hell; O this is terrible: now for this fear, The meditation of the meritoriousness of Christs death, is a fitted salve. Death is terrible, as it is the summons to the great assize; but suppose, thou beest summoned with a writ of mortality, and by an *habeas corpus* art removed to the tribunall of heaven; *Who is he that condemneth?* it is *Christ that died*, yea rather that is risen again, who is at the right hand of God, to make intercession for us, Rom. 8.34. Thou canst not think of Christs death, but thou must think of hells mouth stopt, justice satisfied, and the Devill put out of office: the writ of *mortality*, is but to the Saints a *writ of ease*: Art thou afraid thou shalt dye? say to thy self, what then? *It is Christ that died*; yea, *that is risen again*.

Rom. 8. 34.

2.

Secondly, Meditate of the *end of Christs death*: the ends are various; but that which I aime at, you shall see express, Heb. 2. 14. Christ in dying, aimed at the ruine of him that had the power of death, even the devill; yea, and further — To deliver them, who all their life time through the fear of death, were subject to bondage. Christ pursued this end in dying, to deliver thee from the fear of death; and he drives it on, in a rationall and reall way, taking away the cause, that the effect might cease; the evill of death, is the cause of fear: Christ took away this. Think therefore, what am I in bondage still? hath not Christ died to loose me? are not the locks of my shackles loosed? Why am I fettered with them? The Christians walking in a fear of death, is, as if a prisoner should walk with his shackles, when the locks and fastnings of them are loosed,

Heb. 2. 14.

sed; remember, that thy fearing death is a kinde of making Chrills death of none effect,

Thirdly, Meditate of it *in the effect*. The effect of it, is a conquest of it; for him, and his; Christ went down into the grave, to make a back-door, that the grave might be a through-fare, which was before a prison; to turn the dungeon into an entry; to make deaths lock, so as it will slit; to beat off the locks and barrs, and lift the grave doore off the hinges, and leave it, at most, but standing by the latch, for all his Saints to come out, and sing after him; *O death! where is thy sting! O hell, where is thy victory!* Is this done? Why art thou afraid then? thou shalt not stay in the dust, no longer then the morning: *The hour is comming, and now is, when the dead shall hear the voice of the Son of God, and live. Joh. 5. 25.* Apply, O Christian, the death of thy Saviour to thy soul, with an application of faith, and thou shalt not fear. But to proceed.

Joh. 5. 25.

Fifthly, *Meditate often of the joyes of heaven*. It is our forgetting our fathers house, that makes us take so much content in a strange country; if we thought enough of the bread there, we would not be so bewitched to the huskes here, as to fear a going home: an heightened apprehension of the content, and ravishing pleasure, the lover shall enjoy in his beloved company, makes him not fear the dirty, long dangerous way, that leads him to his presence. Oh! could our hearts bee spiritually sensible of those things, *which eye hath not seen, nor hath eare heard, nor can it enter into the heart of man to conceive, even those things, which God hath prepared for them that love him;* how much should we be above the fears of the way that opens into the land that flows with milke and honey! Jacob thus drives away from his heart, the trouble of his long and hard service: *Rachel* was in his eye, he was often thinking of her, and fancying the content he should have in her; and certainly, upon every hard service, he was ready to say: Ah! but *Rachel* is more desirable, then

this troublesome Heaven. Christian ! ah ! heaven ! Let that be in thy thoughts, to swallow up thy Spirits : and is it not enough to drink up our sorrows, and to scatter our fears ? The Apostle expresseth it, *That mortality may be swallowed up of life* : *נאטאן ונח* ; as a pill is drunk up in some sweet draught ; as a stone is swallowed up in the ocean. O could we but ascend in our thoughts up so heaven, how easily should we tread so low distemperatures under our feet ! Heaven ! O thou seat of pleasures, thou paradise of God ! Think, O think, and drown up thy heart in thinking, what embraces of love, what shaking of hands, what welcome thou wilt meet with there. *At thy right hand, there are pleasures for evermore. I shall be abundantly satisfied with the plentifulness of thine house, and thou shalt give me to drink of the brook of thy pleasures* ; for with thee is a fountain of life ; there thou shalt see Christ in his garden, having gathered his myrror with his spice, and eaten his honey-combe with his honey, and drank his wine with his milke ; there you shall eat O friends ; you shall drink, yea drink abundantly. O ye beloved ! O my soul, lift up thy self, and triumph in the thoughts of the time, when the royall bridegroom shall leade thee into the palace of glory, and be (as he saith,) *beauty to thy eye, and honey to thy taste, and musick to thy eare, and balsame to thy nose, and a flower to thy touch* ; when thou shalt be set as a *scale upon Christs arme, yea as a scale upon his heart*, and shalt experimentally know, that *his love is stronger then the grave, and his jealousy burns like fire*. It is reported of one *Olympius*, that had so changed himself by the meditations of eternity ; that he had scarce any feeling of any temporall sorrow or misery, and would continually live in a dark cell, judged almost uninhabitable, by the innumerable swarmes of gnats and flies, continually in it. O me-thinks, raised thoughts of our mansion-house in glory ; (that house that is builded without a kitchen,) should make us gallop through all

Psal. 16. 11.

Psal. 36. 8.

all the miry wayes, and never so much as stumble with fear : Methinks it should make us all say ; let the devill await me, my flesh trouble me, the world smite me ; let me be torn in pieces with horses, so Christ will but gather up the divided joynts ; rosted on a grid-iron, so I may be meat for Christ ; ground to powder, so I may be meal for Christ ; let my life consume away with grief, and my yeares with mourning ; let rottenness enter into my bones, and let it spring up under my feet ; let me swim through the deepest sea, so I may arrive at the paradise of God : O think Christian, what a sweet company thou shalt have of thy Christ, when thou shalt sit in his lap for ever, and be kissed *with the kisses of his mouth, which are better then wine* ; when thou shalt be, for ever, beholding his Majesty, fill'd with his love, enlightned with his light, encircled in his armes, following his steps, praising his name, admiring his glory. Think. 1. Of the company of heaven. 2. Of the pleasures of it. 3. Of the priviledges of it.

First, *Of the Company.* To be alwaies led upon Christs hand, and alwaies sitting upon his knee. O the sweetness of the lodging, betwixt his breasts of love, when we shall be satisfied, when we awake, with his likeness ! O the glorious company of those white regiments of eternity, the heires of glory, that shall ravish the eyes and eares of the glorified ones, with their hallowed *Hallelujah's*, where thou shalt see thy friend, and thy brother, for whom thou mournedst here, with a diadem of glory on his head, and a palme in his hand ; and all the Saints, that shined here, as beams of glory in their borrowed light, in their marriage-clothes, with songs in their monthes, filled with glory to the utmost of their capacities : can the wise fear the grim-look't porter, that comes but to convoy her to her husband, whom she hath not seen of many a yeer ? canst thou fear death, Christian ? that conducts thee to so good companions, as thy crowned Christ, and his Saints and Angels

Secondly,

2.

Secondly, Meditate of the pleasures of it, *Psal. 16. 11.* Pleasures, fulness of pleasures, for ever: the vanities that we call pleasures, are but the idols of our fancies; they have their unsatisfactory scantness, and there glutting fulness, and their short time to live: but their shall be pleasures, not in land-skip, but in their perfection, of sweetness, that shall fill, and not glut the eye; the eye shall not be satisfied with seeing, nor the eare with hearing. O the pleasures, the fulness of pleasures, when the soul shall be drowned in the ocean of love, and yet be able to cry, *Hallelujah*! pleasures, that shall finde the soul discourse, for ever; the banquet shall never be done, the feast shall never be ended; it is a table shall never want a voider; we shall be sucking, for ever, the sweetness of his brest, and never be stomach-sick with his consolations.

3.

Job 3. 17, 18, 19.

Thirdly, Meditate of the immunities of it; *Iob* had banished the terrours of death, by considering but how privileged a place the grave was; free from atrefts, full of quiet. *There the wicked cease from troubling, and there the weary be at rest; there the prisoners rest together, and hear not the voice of the oppressor: the small and great are there, and the servant is free from his master, Job 3. 17.* But what are these to the privilegedes of glory? you may reduce them to three heads.

1.

First, A freedome from *Arrests*; here indeed we may live, but many a writ will be served upon us; we walk every step in fear of Bayliffs, the terrours of hell make us afraid; the devil is, ever and anon, clapping us on the back; and though we get free upon our justification, yet for a time we are in slavery; the wicked will not cease from troubling; the world hath bayliffs, attending us behind every hedg; death hath a writ: but there, we shall jeere the Bayliffs with, *O death! where's thy sting? Devill do thy worst! O hell! where's thy victory?* we shall have a consummate freedome, from sin, death, and hell.

Secondly, *It is free from all snags and incumbrances:*

here

here, indeed, the Saint lives to God, but he must pay so much time to his worldly occasions, to provide for the body. Sorrowes and troubles must quarter so long upon him; (indeed, free quarter I cannot properly say, for they leave the Saint so much the better, as God hath ordained for their good,) but there, *the Sun shall not light on them, neither shall the heat. God shall wipe away all tears from their eyes.* Rev. 7. 16, 17. There shall not be a track of tears seen on all the faces of the Saints.

Rev. 7. 16, 17.

3. It shall be free from all Imperfections. Here our bodies are imperfect, we hunger and thirst, and are cold and naked; there we *shall hunger and thirst no more.* Rev. 6. 16. but be filled with the fulness of God: Here our souls are imperfect. *We know but in part, and we prophesy in part, 1 Cor. 13. 9. and we see in part. But when that which is perfect shall come, then that which is in part shall be done away,* ver. 10. This is the country (O Christian) to which the dark path of the grave leads thee; this the light, to which that darkness prefaceth: O think of this, and fear if thou canst.

Rev. 6. 16.

But I proceed to my last direction: (for I hasten off this Subject, it being so ordinarily spoken to,) Lastly, therefore, *Thou shalt not dye, so long as God hath any work for thee here to do.* If we have nothing to do here, why should we not desire to go home? The Christian's Spirit is an active spirit, that cannot down with idleness: the Apostle describing the Christians life, describeth it thus, *Rom. 14. 7, 8. For if we live, we live unto the Lord; and if we dye, we dye unto the Lord, &c. none of us liveth to himself, nor dyeth to himself, &c.* Wilt thou be afraid, when thy work is done, to take thy wages? to spend a little time in going home, when all thy work is done? Now, I say, so long as God hath any work for thee to do, fear it not; Dye thou shalt not, though thou wouldst. Methinks, I easily gather this from Gods words to Moses in *Numb. 31. 2. Avenge the children of Israel of the Midianites; afterwards thou*

Rom. 14. 7, 8.

Numb. 31. 2.

thou shalt be gathered to thy fathers. Thou shalt dye, (saith God) but first, *Arise, and avenge the children of Israel, on the Midianites*: the work of smiting the Midianites, was the last piece of work that, in Gods book, was allotted out to *Moses*; now (saith God) quickly make an end of that same odd job of work, and then I will pay thee thy wages; (and give thee thy *Quietus est*:) Thou shalt dye.

Now, Christian, how long wilt thou live? hast thou a spirit for God? Surely, then thou canst not desire to live idly. Be assured, so long as there is a dayes work for thee, thou shalt have day-light to do it. If thy work be done, fear not to go home. *Paul* had a good minde to have been at rest, *Phil. 1. 20, 21, 22, 23*. But he remembered there was some work still for him to do.

Now I have done with my directions; which, put in practice, by Gods blessing, may subdue thy sinful fear of Natural death.

But yet, I must speak something, to allay our fears of Violent death, by the hands of persecutors, &c. which, I have already hinted to you, is a more object of terror: partly, in regard of the malice of the hang-men, partly in regard of the certainty of the Apprehension; we know an halter will hang, and a fire will burn us; but to the last, we know not whether we shall die of this disease, or no: partly, in regard that Natural death, commonly by sickness, or age, hunts us weary of our life, before it kills us; this may take us in our full strength, &c. Therefore, Violent death, is death, and something more; and therefore I will add a direction or two, which may lenifie even the fears of that, not many; considering, that all the other six are applicable in this case: and these three are only added, to take out the fire out of the word *Violent*.

First, therefore, art thou so miserably afraid of a Violent death? Consider what a poor difference there is betwixt that, and Natural death. That, walks on foot; this, on horseback; that, hath wings; this, hath none; that, rides post; this,

*Phil. 1. 20, 21,
22, 23.*

Sect. 6.

this, a foot pace : in this, thou rowest to heaven with a pair of oares ; in that, thou goest in a skulker : That is *Cuspi* ; this, *Abimāaz* : he that dies at a stake, dies when his half hour-glass is out ; he that dies in his bed, when his hour-glass is out : the one is three moneths sail to heaven, the other is three weeks : what a poor difference is this ? by the one, thou comest cool to heaven ; by the other, thou makest such haste, that thou comest sweating : both are bound for, and carry passengers to the same port. What matter is it, whether thou ridest to heaven foot-loose, or with thy legs tyed under the horses belly ? Whether thy soul pulls the latch of the door, and goes fairly out, to heaven ; or whether it goes out at a breach, when a persecutor hath broke open a door, and cut out a passage for it ? Whether thou beest offered, or offerest thy self ? Fancy is all that makes the difference ; only take the Apostles rule, *1 Pet. 4. 15, 16.* *Let none of you suffer, as a murderer, or as a thief, or as an Evil-doer, or as a busie-body in other mens matters : But if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.*

1 Pet. 4. 15, 16.

Secondly, do but consider, *how much glory there is in suffering as a Christian, more then in dying as a Christian.* I shall discover the glory of it, two wayes :

1. *In the one thou art a giver :* When thou dyest at a stake, or by any other death, from the hand of a persecutor, thou givest thy soul to God : in the other, God is a meer taker. When thou dyest upon thy bed, thou dost but make thy Will, and givest God the first Legacie ; and what thanks is it to thee, then, to give, when thou canst keep no longer ? But when thou sufferest for Christ, thou art a giver to God in thy life-time. When thou, upon thy bed, surrendrest thy soul to God, thou dost but go when thou art sent for ; but when thou sufferest, thou takest a journey of thy own accord : (yet not excluding Gods call of thee to suffering ;) It is a sign thou lovest God well, when thou

wilt come to him, if he does but send an hang-man to shew thee the way.

2.

But secondly, It is more glorious, if thou dost but consider, *how much thou followest Christ more in the one, then the other.* This is an argument, that the Apostles frequently used, to comfort believers against the fear of suffering in those first fiery dayes, 1 Pet. 4. 14. *Rejoyce, in as much as ye are made partakers of Christs sufferings.* Paul gloried in the Crosof the Lord Jesus Christ, and rejoyced, that he bare in his body, *the marks of the Lord Jesus Christ,* Gal. 6. 16, 17. The Apostle comforted the Romanes, that they *suffered with him,* Rom. 8. 17. The Apostle, to the Hebrews, sayes, that *the Captain of our Salvation was made perfect through Sufferings:* And Christ himself, speaking of his Suffering, sayes, *The third day I shall be perfected.* Indeed, any death perfects the Christian: But suffering doth more then any, in regard of the conformity it puts us in, to the Lord Jesus Christ.

1 Pet. 4. 14.

Gal. 6. 16, 17.

Rom. 8. 17.

Heb. 2. 10.

Luk. 13. 32.

Put to conclude:

3.

Thirdly, consider but *how much the reward of suffering is:* It is the same work to die by the sword, or upon a bed; but there is greater wages to one, then the other. It is a conceit of many, and, questionless, upon very good grounds, that there shall be degrees of glory in heaven; and it is as much agreed on by all, that the Martyrs shall be of the highest form: being, in this, more like Christ, then others, that they can shew holes, and wounds, and bruises they have suffered for him; as well as he can shew his batterings which he suffered for them. Methinks, those words have some Emphasis in them, Rom. 8. 17. *If we suffer with him, we shall be glorified with him:* he hath the highest room in glory; now, his fellow-souldiers shall sit by him; his Colonels and Captains next about him. Besides, is it an honour to a souldier here, to have many wounds and marks, that he can say, this and that wound have I suffered for my Country? And will it be no additional

Rom. 8. 17.

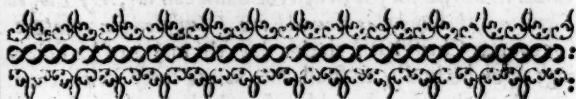
tional

tional honor, think you, when the Saint can say, *My Blessed Saviour, this and this wound have I suffered for thee! &c.* for even as Christ hath, to this day, the marks of his sufferings upon his body; so shall the Saints carry with them into glory, the wounds and bruises which they have suffered here for the Lord Jesus Christ. Now think, Christian, Is there so little difference in the work, and is there so great a difference in the Crown, in the wages? Why art thou afraid then, of what may hit, but cannot hurt thee; lift up thy head, scatter thy fears; say, *ὡς ὁ ἀνδρῶν, I am ready to be offered.* though the time of my departure be at hand: and to strengthen thee, read over the stories of the blessed Martyrs; the way to heaven, through sufferings, is now become a beaten road; thou needst not fear it.

2 Tim. 4. 6.

L 2

THE



The Seventh SERMON.

MATTH. 8. 26.

Why are you so fearful, O yee of little faith ?

In the Chap-
pel, Novem-
ber the 22,
1648.



Having (the last day) given you such directions, as (applied) may, through the blessing of God, be available, to conquer in you, the irregular and sinful fear of death, whether Natural or Violent; I shall proceed, now, to add some further directions; by the practice and application of which, you may (by the help of God) be able to conquer in your selves, such fears, as shall be fastned upon other objects.

Sect. 7.

A third thing, which you may remember, I propounded, as the object usually of Christians fears, was the *Day of Judgment*. It is an usual thing, for Christians to complain of their slavish fear of that *great day*: and I have already shewed you, that it may be the object of our fear.

First, Either in respect of the *Concomitants* of the day. Would it not make one tremble, to think of a time, when there shall be a great Earthquake, when the Sun shall become black, as sackcloth of hair, and the Moon shall become as blood; When the Stars of heaven shall fall unto the Earth, as a fig tree casteth her untimely figs, when she is shaken of a mighty wind: When the heaven shall depart as a scroll, when it is rolled together; and every Mountain and Island shall be.

be moved out of their places; And the Kings of the earth, and the great men, and the rich men, and the chief Captains, and every bondman, and every freeman, shall hide themselves in the dens, and in the rocks of the Mountains, and shall say to the mountains, and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev. 6. 12, 13, 14, 15, 16, 17. Will it not be terrible? and can it but be terrible to flesh and blood, to think of the day, when the Lord Jesus shall be revealed from heaven with his mighty Angels in flaming fire, to take vengeance on them that know not God, and obey not the Gospel of the Lord Jesus Christ. To think of that general gaole-delivery; when the graves shall be opened, and the dead shall arise; when all the world shall be on fire: the fire shall consume round about him, while the whirl-wind goes before him. My friends, these things come under a Notion, that must needs be terrible to the fancy; and if the people were so afraid when the Lord came (without such attendants) to give the law upon Mount Sinai; Certainly, much more terrible needs must such a coming in this manner be, when he shall come like a Revenging Judge, to take an account of the world, for the keeping of it: And, it may be terrible to a Christian:

Secondly, In respect of the work of the day, to such poor souls as lye under many doubts and jealousies, concerning their spiritual condition, and are still at, *Will God save such a poor sinful wretch as I am?* Though on the other side, those that have the full assurance of Christs love, that know Christ is theirs, and they are his, are crying: *Come Lord Jesus, Come quickly:* and as a pledge of their rejoycing and rest, then, their souls are at rest and quiet now. But (I say) to others, that are Christians too, but some degrees lower then these; the thoughts of the day of Judgment, may, for the reasons aforesaid, be very terrible, even

2 Thess. 1. 7.

Psal. 50.

2.

even in the fancy and notion of them: and, indeed, we may fear it to a sin, and our fear may argue a great weakness in our faith of *Adherence*.

But now (may some Christian say) what should I do, to abate this slavish temper in my self? how might I conquer this fear in my self? I shall not long insist upon it, but only give thee two or three directions.

1. Direction.

First, inure thy self to the *Meditation of it*. I think it was *S. Hierome*, (I am sure it was one of the Fathers) that reports of himself; That, where ever he was, what ever doing, he still thought a voice in his Ears sounding, *Arise ye dead, and come to Judgment*. The Meditation of it will be useful to this End, two ways:

1.

1. We usually see, that the inuring of our thoughts, and bringing them to a familiarity with any terrible object, takes away the fire out of it; the uncouthness, and strangeness of the thing, to us, adds a great many grains to the Impression of terrour that it stamps upon our spirit. Let a man but often be thinking of venturing through a danger, that his Nature at first startles at, he shall find, that his thoughts coming to be acquainted with it, his fear will abate, concerning it.

2.

2. Our often meditation of it, will also put our souls upon some thoughts of taking care, concerning the Evil which we apprehend in it. It is almost impossible, that thou shouldst be often thinking of any thing that thou apprehendest prejudicial to thee, but thou wilt lay about with thy self, how to avoid, either it, or at the least, the sting, and Evil of it. That therefore thou mightest subdue the fear of it, let thy thoughts be better acquainted with it, *Arise ye dead, and come to Judgment*.

2. Direction.

But secondly, Consider it in the whole Notion of it; not only as it shall be a day of blackness and terrour, but as it shall also be a day of rest and release. That which makes the meditation of it so much affright thee, is but the halved notion of the day. I confess, to consider, that it shall be a day

a day of Judgment and Condemnation, this may make us fear, and hasten our thoughts to rise from it, as from a Serpent; when alas! wouldst thou but take it up again, and look on the other side, the Serpent would be turned into a rod. The Aspect of the Lion is terrible; but if thou wilt but look into his belly, there is an hive of honey; that is sweet.

Now to help you a little in this meditation, Give me leave to instance in a few things, to shew you how the Scripture, with comfortable Expressions of that day, takes away the terrour of it.

First, It is called *a day of Refreshing*, Act 3. 19. *ἡμέρα ἀναψύξεως*. It is a notable Emphatical word; it comes of *ἀνα* & *ψύξις* frigus, a cooling again; here the Saints work, as in an iron mine, and labour in the furnace, while they are ready to faint, and dye away, for the heat of their labour: now that day, Christ shall fan wind upon them, to cool them: Methinks, the word may be as well derived of *ἀνα* & *ψύξις*; A returning of the soul in extrem heat; we are ready to faint, and die away; now the gentle fanning of such bodies, it brings the soul, as it were, back again: such is the day of Judgment. Meditate of this, Christian, that the day of Judgment shall be but a day of refreshing; here, the heat of troubles and persecutions, puts thee in a swooning temper: at that day, Christ shall come, and gently fan thy fainting body, and restore thee to thy right temper: to the wicked, it is an hot day; a day of Everlasting burnings; but to the Saints, but a day of cooling and refreshing.

Secondly, It is called, *the day of restoring of all things*, Acts. 3. 21. *ἡμέρα ἀνορθώσεως*; the day of the restoring of all things, in their first form; every creature is now in its working-day dress, all dirtied with our sin and corruptions; we see the glory of the heavens and earth eclipsed; they are also waxen old as a garment; and we see them but with wrinkled foreheads, 2 Pet. 3. 12. 13. but at that day,

1.

2.

*ab ἀνορθώ-
σεως*
Acts. 3. 21.

2 Pet. 3. 12, 13.

Isai. 65. 17.

Isai. 66. 21.

Rev. 21. 1.

day, there shall be a restitution of all things. There shall be a new heaven, and a new earth, 2. *Per. 3. 12, 13.* New, though not for substance, yet for quality; according to his promise; now see his promise, *Isai. 65. 17.* Now behold I create new heavens and a new earth, and the form shall not be remembred, nor come into minde, but be you glad and rejoyce, in that which I create; for behold I create Ierusalem a rejoycing, and her people a joy: and so, *Isai. 66. 21.* John prevented our sight, in his vision, *Rev. 21. 1.* All the creatures long for this day, *Rom. 8. 19, 20, 21.* For the earnest expectation of the creature waiteth for the manifestation of the Sons of God; for the creature was made subject to vanity, not willingly; but by reason of him who hath subjected the same in hope; because the creature it self shall be delivered also from the bondage of corruption, into the glorious liberty of the Sons of God: For we know, that the whole creation groaneth, and travelleth in pain together untill now. The creature here, is in a state of slavery, not of that freedom in which it was at first: One sayes, that the creature, four wayes, is under the bondage of corruption. 1. Being wearied with continual labour. 2. Being oftentimes punished for mans sins. 3. Sympathizing with our corruption and miserie. 4. Being oftentimes made to serve man, in his rebellion against God; so that the creature is out of course; mans fall hath also brake the neck of its glory: And as other creatures, so also man; thy self, Christian, art far short of thy primitive beauty; indeed the image of God, is partly renewed in our regeneration, so far as necessarily concerns our salvation; but yet we are not as at the beginning; there wants that beauty, and lustre, and perfection of glory, that was at first; our bodies are under the bondage of corruption, and they have cast a darkness upon our souls too.

Now the day of judgement, is, *νῦν ἡ ἀποκατάστασις*, the day of restitution of all things; when all the creatures under man, and man himself, shall be restored to their original

originall glory; the creatures shall be as at the first; and man, as at the beginning. It is the great day of reformation; Saint *John*, *Rev.* 21.1. When he saw this day, in the land-skip of a vision, sayes, that there was a *new heaven* and a *new earth*, and *the sea should be no more*: some understand it literally: And question, whether the sea shall be dried up in the great burning, or made better by a restitution; but I think, if we understand the words literally, there is more spoken of the *sea*, then of the heaven, and the earth; they shall be made *new*; but the sea *shall be no more*, saith the Apostle. *Andreas Casariensis* thinks, there shall be no sea at all; the Schoolmen say, it shall quite lose its present nature: Those that are for the *Millenaries* opinion, refer it, (according to their own fancies,) to the thousand yeares that Christ shall live upon the earth. Mr. *Brightman* refers it to the time of the conversion of the *Jewes*; at which time, there shall be a full reformation of worship; all corrupt worship, whether of *Jew*, or *Gentile*, shall be abrogated. But though we referr it to this great day, of which we are speaking, I conceive, it may be understood metaphorically: The Sea it is instable, and turbulent; and by sea, others understand the *world*, which *shall pass away*, and *the lust thereof*, 1 *Joh.* 2.16. Saint *Paul* expounds it, 1 *Cor.* 7.31. *The fashion of the world shall pass away*; you see the world now, and all the creatures worne out of fashion, yea so far besmeared with dirt, and abused by mans use, that you cannot see what fashion they were of; they are all like a sea, full of turbulency and foame, of filthines, and inconsistency: now that day shall be like an Easter term, where you shall see every creature in its new fashion, and such a fashion, as the sea of them shall be no more: all the turbulency, and filth, and corruptions of them shall be no more. Now, who is there, that longs not to see the new-fashioned heaven, and earth? It was joy to see the temple re-edified, though the glory of the latter came far short of

Revel. 21.1.

1 *Joh.* 2.16.
1 *Cor.* 7.31.

the former. But here, the glory of the new-fashioned heaven and earth, shall exceed the glory of the present, as much as the sun exceeds the meanest Starr. Indeed, to think of the day of judgment, as it is the day of burning, and consuming all gold, and silver, and jewels, and houses, and lands; as a day of turning the sun into blood, and eclipsing the moons light, and rotting the stars, that they shall fall like unripe figs from the fig-tree; This is terrible: but when as we expect that day, but that the creature should wash its face, and combe its head, and shift its clothes, and smooth its linnen, and be as at the beginning, without a ruffle in its habit, or a wrinkle in its forehead, or a dimness in its glory; this is sweet and comfortable.

3.

Rom. 8. 19.

ἀποκαλύψ.

A Third expression, by which the Scripture describes that day, is, *The day of the manifestation of the Sons of God*; you will finde it in Rom. 9. 18. *For the earnest expectation of the creature waiteth for the manifestation of the Sons of God*; which you will finde, (by comparing it with the verses precedent, and subsequent,) to be plainly meant of the last day, which shall be a day of the manifestation of the Sors of God, and that in a double sence.

I.

1 Ioh. 3. 2.

First, *It shall be a day of the manifestation of the glory of the Sons of God*: and thus I finde Beza, Pareus, and Mr. Calvin expounding it, according to that, 1 Ioh. 3. 2. *Beloved, now are we the Sons of God; but it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, and shall see him as he is*; we here see through a glass darkly, (saith the Apostle,) but then we shall see face to face, and know, even as we are known.

1 Cor. 13. 9.

Secondly, *It shall be a day of the manifestation of the Sons of God, in regard that, then, the Saints shall be manifested*: God shall make known who are his; this is Erasmus his construction of that text, Rom. 8. 21. though it be rejected both by Beza, and Mr. Calvin; whither justly

ly

ly or no, I shall not dispute, it being nothing materiall to our purpose ; for we have Scripture enough, to ground this upon, especially that, *Mat. 25. 31, 32. When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory ; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goates ; and he shall set the sheep on his right hand, and the goats on the left, &c.* It is the day, when the Lord will shew who are his ; the harvest day, when the reapers shall pluck up the tares, and fan away the chaffe, from the weaten Saints, and an unmixt Church shall be constituted ; here we live in confusion, the sincerity of the Saints is blended with the slander of hypocrisie, every one is as holy, he thinks as, another ; but in that day, when hell shall have opened its mouth, and the wicked of the earth shall be swallowed up quick ; then it shall be known, who are the Lords, and who are not : Sincerity shall be distinguished from hypocrisy ; the hypocrite shall be unmantled, and the Saint shall be known. *Hierome of Prague* knew this, when he was unjustly accused, reviled, and condemned, by that Complication of Prelates, in the *Counsell of Constance* ; he left them with this ring in their ears ; *Et cito vos omnes ut respondeatis mihi coram altissimo iudice, &c.* And I summon you all (saith he,) to answer mee before the greatest judg, &c. He knew it was the day of the manifestation of the Sons of God, when they would be discovered the hereticks, and himself appear a Martyr to the truth : now think but of this Christian, *that day* that thou art so ready to fear, is but the day when the scantness of thy present glory shall be perfected ; *when that which is perfect, shall come, and that which is in part shall be done away.* It is the day, when the sincerity of thy heart, shall be discovered to men and Angels ; and profane wretches shall see, that the person clouded under the notion of an hypocrite, is the per-

Mat. 25. 31, 32.

Book of Martyrs, vol. 1 pag. 837.

son whom the Lord delighteth to honour. When God shall make a difference betwixt those that fear him, and those that fear him not; when all thy appeals to God, from the unjust scandalls and censures of men, shall be remembered, examined, and adjudged. Canst thou fear this day, Christian?

Rom. 8. 23.
Luk. 21. 28.

Rom. 8. 15.
Eph. 1. 5.

A fourth Expression, by which this day is deciphered, is, *the day of Adoption, and Redemption of our bodies*, Rom. 8. 23. Luk. 21. 28. It is the day, *υιοθεσίας κὶ ἀπολυτρώσεως*, of our Son-ship, and deliverance: it is true, we are adopted the same day that we come to have interest in the Lord Jesus Christ, Rom. 8. 15. Eph. 1. 5. But this Adoption is not consummate, nor declared; the great Day, is the day of our *Adoption, consummative, and declarative*; then God takes his Saints home to his house, and all the Angels, and men of the world, shall understand the love wherewith he loved his Saints, whom the prophane wretches of the world despised: It is also called the day of the *Redemption of our bodies*, in the same sense. The day of Christs death, was the day of our Redemption, as to the merit of it: the day of our Conversion, is the day of our Redemption, as to the inward application of it: the day of our death, is the day of our redemption, *inchoative*, as to the beginning of our fruition of it. But this great day, is the day of our redemption, as to the fulness and perfection of it: and especially, of *our bodies*; which though they be before freed from the bondage of sin; yet are then, and not till then, set free from the bondage of corruption, and yoke of death. As, suppose that a rich Merchant should contract with a Turk, for the redemption of some Captives, upon these terms; that presently, upon the payment of such a price, they should be freed from the Gallies, and continue in his house for such a time, in some kind of slavery; but after the expiration of such moneths, they should be removed; and be half free, and half in bondage; and at such a term of time, he would come, and (for the price be-
fore

fore paid) have them set at a perfect liberty. This last is most properly and fully called, the day of their redemption, because it is the day of their actual and perfect Application of it. Such is the Contract Christ made with his Father, for his Redeemed ones; they were presently to be freed from the Gallies of hell, but to continue for a while under the servitude of corruption; and at their death, to be half free, and half servants. But at the great day, to have their redemption full, and their glory consummate. Now, Christian, think of the day of Judgment under this Notion; as the day, when every yoke shall be brake off thy neck, and every shackle knockt off thy hands: *Lift up thy head, for it is but the day of thy Redemption, that draweth nigh*: When thou shalt have the full honour of thy Son-ship; and receive the Inheritance according to that blessed Sentence, *Come ye blessed of my Father, inherit the Kingdome prepared for you, before the beginning of the world*. When thy body shall have shaken off its rottenness and putrefaction; and thy soul shall again be knit to it (in its glorious constitution) by a more perfect and Everlasting Union: Canst thou fear this day?

Luk. 21.28.

5. It is called *the day of the coming, and appearing of our Lord Jesus Christ, Our great God and Saviour*: The day of Christs coming, 1 *Theff.* 4. 15. 1 *Theff.* 5. 23. The day of Christs revealing, 2 *Theff.* 1. 7, 8. The day of his appearing, 1 *Tim.* 6. 14. 2 *Titus* 13. The day of his coming; he was here not long since, travelling about the Earth, about our business; and went away to heaven, upon a special errand, for his Saints. He was to attend the Court, there to be their Advocate, to agitate the business of their souls, for them; and take care, that nothing, in that Star-Chamber of glory, pass'd against them: and withal, to take them up lodgings, and prepare them mansions there. No sooner shall he have dispatched his businesses, but he will come post for Earth again; Bowe the heavens, and come down, to give a report of his transacti-
ons.

5.

Joh. 14. 3.

ons. He hath left us a letter to that Effect, *Joh. 14. 3. I will come again, and receive you to my self; that where I am, there you may be also.* O why are his Chariots so long a coming? But the day of Judgment, Christians, is the day of his coming.

2.

2. It is called the day of his revealing, ἀποκαλύψας, to a word of his, *Unhiding*. Christ, to many of his Saints here, is hidden; he wears masks and hoods, he is in them oftentimes, but wills, that no man should know it, no not themselves neither: they are saying, *Where is his love become?* When he, with all the yernings of his panting soul, is in the midst of them. Now that's the day, when all Curtains shall be rent and burnt; the Earth shall be past away, which by its interpositions hath caused all the Eclipses of the Sun of Righteousness, to the Saints soul. When Christ shall play *Hide and Seek* with his Saints no more; when all Christs business beyond Sea shall be done, and he shall no more go into a strange Country, but keep house with his Saints for ever; we shall see him with these eyes, even him, in whom we have believed; what a sweet day will this be!

3.

3. It is called the day of his appearing, ἐπιφανέας. The word signifies, of his bright glorious appearing; when he was upon the Earth, he appeared in our dress: he was seen, then, but with no Beauty in him, that he should be desired, *Isa. 53. 2.* O it was a sad sight to see him crowned with thorns, and scourged with whips, nailed to the Cross, drinking Vinegar; and to have hear him crying, *My God, my God, why hast thou forsaken me?* But his next appearing, you shall see him in his best Attire, arrayed in his Garments of light, attended with the retinue of glory, riding in his chariot of Glory, and smiling on his Saints. Canst thou fear this day, that will bring thee to a bodily sight of thy Redeemer, coming to a full sight of an unhidden Christ; to a sight of the glorious appearance of thy great God, and Saviour? But I proceed.

A sixth expression, by which the Scripture expresseth it, is, *The day of Christ*, Phil. 2. 16. *That I may rejoyce in the day of Christ*; it may be understood, the day of the comming of Christ, (as before;) but I conceive that is not all: The day of judgment may, emphatically be said to be *the day of Christ*, severall wayes.

First, It is his day for action: he is the Judge: the Commission of *Oyer and Terminer*, for that great day is directed, *Dilecto nostro filio Iesu Christo*, to our well-beloved Son *Iesus Christ*, &c. Hark Christian! dost thou hear, that thy Saviour, thy Brother, he whom thou servest, is to come to be Judge, and alone too? (*For the Father hath committed all judgment to the Son;*) canst thou fear the Assize day.

Secondly, It is his day of *Conquest*, when he shall say; *Come Iaylors; bring all those mine enemies*, Prelates, Malignants, profane wretches, Kings, Nobles, Gentry, &c. whosoever they be, *that have said, I shall not rule over them, bring them hither, that I may bruise them with my iron mace, and break them in pieces like a potters vessel, that they may be destroyed before my face, &c.* It is the day, when he will put all enemies under his feet; and the last enemy he shall destroy, shall be death, 1 Cor. 15. 25, 26. Art thou one of his enemies, that thou shouldst fear the thoughts of this day?

It is his day of *Joy and Triumph*: The joy of Christ, as the Saviour of the world, shall be full that day: *He shall see of the travell of his soul, and be satisfied*, Isai. 53. 11. What is the travell of Christs soul? is it not the conquest of his Saints, and his enemies? the perfection of his redeemed ones, when he shall see his seed, and prolong his dayes; and shall know, that the pleasure of the Lord hath prospered in his hand, vers. 10. Canst thou fear the day of Christs joy, Christian!

Fourthly, It is *Christs day of account*: It is the day, when he shall deliver up the Kingdome to God, even to the father

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Phil. 2. 16.

2 Cor. 1. 14.

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1 Cor. 15. 25,
26.

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Isai. 53. 11.

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2 Cor. 15. 24,
25.

father, for he must reign, till he hath put all his enemies under his feet, 2 Cor. 15. 24, 25. and vers. 28. When all things shall be subdued under him, then shall the Son also himself be subject unto him that hath put all things under him, that God may be all in all; which place, because it is a little wrong by hereticks, let us a little open: shortly, how shall Christ, at that day, deliver up the kingdome to God, and reign no longer, but be subject, more then now? Some understand by the Son Christ mysticall the Church; but Pareus well notes, that no where in Scripture *The Son* is put for the Church, though Christ be sometimes. But not to trouble you with the various senses, I shall cleer all with two distinctions: Christ hath an. 1. *Essentiall kingdome*, which, as God, he hath from eternity, and shall to eternity enjoy with God; this he shall not deliver up. 2. He hath an *Oecumenicall kingdome*, as he is Mediator betwix God and man: This he received from the Father as his superior, and shall deliver to the Father; his mediatory work shall be done: and so 2. He shall be subject to the Father, *Non abdicatione naturæ et divine potentiæ, (saith Pareus;) sed depositione officii mediatoris et legationis commissæ, viz.* Not in regard of any laying aside of his Divine nature or power, but only by the laying down of his Mediators office, and commission: which Pareus opens, by an instance of a Kings son, going out to battell against rebels, by a commission from his father; upon his conquest, he rendreth up his commission; and in respect of that, becomes subject, but not ceasing to be his son, or heire to the crown, &c. Now the day of judgment is the day when Christ shall give his father a perfect account of his transaction of his Mediators office, and conquering all his enemies: Art thou afraid of this, Christian? what to hear Christ say, *Of all that thou hast given me, I have lost none, but the children of perdition?*

5. It is *Christs day of perfection: Christ as Mediatour, as the*

the head of the Church, cannot be said to be fully perfect, till all his members be united to the head in glory; there will be their perfect perfection. Every Saint is Christs member, and here they will want perfecting, and edifying, *Eph.4.12.* Art thou afraid to see the Lord Jesus Christ, as the head of his Church, in his perfection; with every beame and member, united to the Sun of Righteousness, to their head?

Eph.4.12.

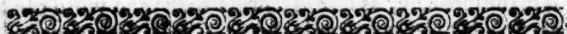
Lastly, *It is Christs wedding day*: and that is the last expression, which I will instance, in as a Scripture-expression, of that day: *It is the marriage day of the Lambe*; wedding dayes use not to be feared: hark what Saint John sayes, *Rev.19.7.* *Let us rejoyce and be glad, and give honour to him, for the marriage day of the Lambe is come, and his wife hath made her self ready*: Mark who sung that Hymen, *vers.6.* *A great multitude, the Saints* sure: The Lambe his Christ; but I pray, who is he to marry? every believing soul, *Hos.18.5.* *Eph.29.30,31.* But is not the marriage here? no; It is not actually here, it is made sure here, as sure as Christs oath and word can make it; but the marriage is then: Christ saith concerning this life, *desponsabo te mihi, &c. Hos.2.18.* *I will betroth thee unto mee*; we are here *sponsa*, Spouses, not wives; contracted, not married: marriage is the coupling of two espoused persons; Christ calls us often, *his sister, his spouse*, in the Canticles, but not his wife; we are not yet *gone in unto him*; but now that is the marriage day; here we are under age and unready; Christ lets us live here, till we be of age, and in the mean while, is travelled to Heaven; he hath God our Fathers consent, and all is agreed for about a dowry; he is providing us wedding clothes, and at that day he shall come, and take us into himself, and the marriage of the Lambe will be complete. Is the espoused virgin afraid to be married? why should'st thou feare thy wedding day? Think of the day of judgment, under these notions; and let us, with

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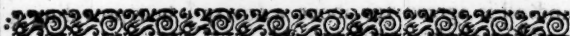
Rev.19.7.

Rev. 19. 6, 7, 8.

the voice of the great multitude, and with the voice of the 24 Elders, Rev. 19. 6, 7, joyn our voyce, as the voyce of many waters, as the voyce of great thundrings, and say, *Hallelujah*; for the day is come, in which the Lord Omnipotent raigneth; Let us be glad and rejoyce, and give honour unto him, for the marriage of the Lambe is come, and his Wife hath made her self ready; and to her is granted, that she should be arrayed in fine linnen, clean and white; for the fine linnen is the righteousness of the Saints. Blessed are they which are called to the marriage-Supper of the Lamb.



THE





The Eighth SERMON.

MATTH. 8. 26.

Why are you so fearful, O yee of little faith?

I Am this day to make a further progress, in directing Christians how to increase their faith, in the conquest of carnall slavish fears: I have already directed Christians, how to conquer their slavish fears. 1. Of the wrath and justice of God. 2. Of death. 1. Natural; and 2. Violent. 3. Of the day of Judgment; the last I dispatcht the last day. I come this day to a fourth ordinary object of such fears; and that is *Enemies*: and this I will insist upon, and that a little the more largely, in respect of the dayes wherein we live; wherein the sword of the Lord is so much unsheathed; and Christians are so much exercised with this Trial. And it is an ordinary objection of Christians against themselves, and against their faith. *That they cannot bear of wars, and rumours of wars, but their spirits are so troubled, that they know not how to trust God, either for the salvation of his Church, upon his general promises; or for their protection, in his more particular promises.* I have already shewed you, 1. That there is something that is to be feared in the Judgment of war, in an Enemy which the Lord Armes. An Enemy may be feared, 1. *with a Natural fear*, as he is an Evil, threatening Nature. 2. *with a Religious fear*; fearing (awfully) that God, that creates evil in the City, that sends war,

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Sect. 8.

and makes it again to cease in the Earth. But (as I have already shewed you) though the pure acting of that affection of fear, upon a suitable object, in a regular manner, and to a right end, be not sinful; yet considering the present state of our hearts, as *Adam* hath left us, it is scarce possible for a man to keep this Affection, any more then others, within its due limits and compass; but we shall either fear too much, or to an irregular end: and though such a kind of corrupt fear will not amount to so much, as a total Negation of true Faith in that soul wherein it is found; yet it will argue a weakness of Faith: and where there is a truth of Faith, it will be doing its office. Which (as I have already shewn you,) though it cannot wipe out Nature, nor altogether root out principles of corruption; yet will be alwayes striving, and so it is its work to be bridling corruption, and shortning it in its power. I say, in this regard, I shall, at this time, proceed, to give you such directions, as (through the blessing of God) may be of use to Christians; for this end, as much as may be, to restrain a sinful and slavish fear of enemies: This is my work. And to this end,

I. Direction.

Deut. 23. 9.

First, Christian, *Let it be thy great work, in a time of war, when Enemies are abroad, to confirm thy peace with God, and labour to keep even with him.* Our base hearts will be corrupt, and extravagant enough, though this be done; but till this be done, it is impossible, that the soul should not be afraid at every alarm, and rise up at the very crowing of the Cock. It was *Moses* his counsel, *Deut. 23. 9. When the hoste goeth forth against thine enemies, then keep thee from every wicked thing.* I take the words, not only to concern the Army, and to hint to them their duty, to take heed of sin just before the battle; but also to concern the whole Congregation: that in a time of war, when their enemies were on foot, and they had sent out an Army to engage against them, then they should take heed of sin: Many reasons might be given, for the emphasis of

of that time: Are the Enemies abroad, and dost thou begin to fear? 1. Enquire whether thy soul be at peace with God; for upon this, must stand the ground of all thy confidence in an evil time: and this will appear plain;

1. If we do but consider, *the Natural force that this hath, to calme the disturbances of the Soul.* A good conscience is a continual feast. It is an ordinary Proverb, that Innocence is safe; Experience doth often witness, that it is not safe, (*ab extra*) in respect of external troubles; none are more infested with them, then those that are most free from the desert of them: but it is safe (*ab intra*) in respect of any inward garboiles and insurrections; it is a security to it self, from any thing that is within it self.

2. If we do but consider, that *this is the way, to avoid Gods being a terror to us in an evil day.* It is a sweet word, when God sayes, *I will not be a terror to thee in the evill day*: If a man hath nothing to do but with his Spirit, to encounter the evill of the day; the spirit may bear the infirmity, but *a wounded spirit who can bear?* Now, how is God a terror in an evill day, but by affrighting the spirit? As the father, when he gathers the rod in the childs sight. Now (*Sirrah*) sayes he, remember what you did, at such, and such a time: The rod scares not the childe, so much as the fathers words, to which the conscience of the childe (upon reflexion,) pleades guilty. It must therefore needs be of great concernment to the Christian, that would avoid the slavish fear of an enemy, to make peace with God, upon the first noise of them, *Iob 22.21. Acquaint thy self with him, and be at peace, thereby good shall come unto thee.* The Lord, in such a time as this, commands *Ezekiel to go through the City, and set a mark upon his Saints, Ezek. 9.4.* And so the *Israelites* had their houses markt, when the destroying Angel was to pass through, and to smite the Egyptians. Those that had their door-posts sprinkled with the blood of the Paschal

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Job 22.21.

Ezek. 9.4.

Exod. 12.23.

Isai. 26. 20, 21.

2 King. 9. 22.

1 King. 2. 13.

2. Direction.

Paschal Lamb, were to be past over ; they had no cause of fear then : The Paschal Lamb was a lively type of the Lord Jesus Christ. Now, though the Lord be about his smiting work ; yet, if as soon as they apprehend what he is about to do , they sprinkle their hearts with the blood of Christ, which makes up their peace with God ; The Lord passeth them over : and therefore God calls his people to this work, *Esay 26. 20, 21. Come my people, enter into thy chambers, and shut thy doors about thee, hide thy self, as it were, for a little moment, till the indignation be over-past.* What Chambers should they go into, but of Gods providence and protection, making their peace with him ? where should they rest, but there ? or hide themselves, but there ? what doors should they shut, but the doors of their hearts ? that no sin should be let out, or in : and this was a time of enemies and war ; *Verf. 21. For behold, the Lord cometh forth to punish the Inhabitants of the Earth for their iniquity ; the Earth also shall disclose her bloods, and shall no more cover her slain.* Now, therefore, is war on foot ? are enemies on their march ? lay thy hand upon thine heart, and say, My soul ! *is it peace ?* if thy peace be not made with God, it will make thee the same answer that *Jehu* made *foram*, 2 King. 9. 22. *What peace ? so long as the whoredomes of thy mother Jezebel and her witcheries remain ; or as Jezebel to Jehu, ver. 31. Had Zimri peace that slew his Master ?* If all be well betwixt God, and thee, it will return thee the same answer that *Adonijah* returned *Bathsheba*, when she askt If he came peaceably ; he said, *Peaceably.* Thy soul will beat off a great deal of superfluous fear at such a time, if thy peace be made with God : That's the first direction.

Rectifie thy understanding in the true Notion of an Enemy. It may possibly be, that the Soul that is at peace with God, Yet through ignorance, or misconceiving his enemy, may be troubled, and full of fear : Now to this cause, this Direction is suited.

Now

Now to this purpose, I shall help thee a little; for ordinarily, we make our fancies an idol, and then worship it; conceit an Evil, a Mountain of mischief, when it is but a mole-hill in reality; and fear it not according to its due proportion, but according to our own fancied Apprehension of it.

Now, in order to this, I shall propound to thee, to consider:

1. *That thine Enemy is a Commission-Officer*; what he acts, or can act against thee, is not *authoritate sua*, by his own authority; but, *authoritate sibi commissa*, by an authority committed to him.

2. Consider, *in whose name his Commission runs*; and if thou dost but well study this, thou wilt finde, that every Commission runs, *In nomine Domini*, and begins with *Jehovah*, the Lord of hosts, that formes the light, and creates darkness; that makes peace, and creates evil, Isa. 45. 7. A notable proof of this we have in *Sennacherib*, 2 King. 19. He had begun to scrape out Gods name out of his Commission, and would have put in the King's of *Assyria*, ver.

11. *Thou hast heard what the Kings of Assyria have done*, &c. nay, and opposeth these to *Hozekiah's* God, in whom he trusted, ver. 10. (The wretch was something too saucy) but observe, God minded him of another Authority, ver. 25. *Hast thou not heard long ago, that I have done it, and of ancient times, that I have formed it? now I have brought it to pass*, &c. Mark the difference; Thou sayest concerning thy self, (saith God) that thou hast done it, and thou wouldst do this and that; but I say, I have done it; thou art but the hangman, the Executioner: many places more I might produce, to this purpose; but this is so full, I need add no more. Now, Christian, Methinks this should settle thee. There is an Enemy coming; O but he comes by virtue of a Commission; and a Commission, too, of Gods making him: think now, I am in league with that God that hath sent him to destroy: that God and

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Isai. 45. 7.
2 King. 19.

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and I am at peace : Christ was by, speaking a good word for me, when this commission was granted out ; I am confident, he hath taken care, that the enemy shall not touch mee ; or, if there be any extent in his power to touch me, I am confident he hath no further power, then to carry me prisoner to Jesus Christ ; (a thing one would not much fear, surely :) O but may a Christian say, if the Lord hath given him a commission, if it be at large, to kill, and slay, and plunder, I know I shall be tormented, he will make his malice reack upon mee.

3.

Thirdly, Therefore it would be enquired, *how far his commission extends in point of power*, and we shall finde, that that also, is limited in his commission ; yea so far limited, that he cannot plunder a town, nor kill a person, no nor shoot an arrow, more then God hath appointed ; if you turn your eyes, but, upon that former place, *2 Kings 19.* In the eighteenth Chapter, *Rabshakeh* had talk't of great matters he would do against poor *Ierusalem* ; yea and to this end, had brought a bundle of presidents of the great things the Kings of *Assyria* had done, in other places: but now, mark but the nineteenth Chapter, *vers. 32.* *As for the King of Assyria* (saith the Lord,) *he shall not come into this City, nor shoot an arrow against it, nor come before it with a shield, nor cast up a bank against it.* Mark I pray, the man that but yesterday, would come in with his whole army, when his commission comes to be looked into, cannot come in it himself, *nor shoot an arrow here* ; why, a whole shock of arrowes were preparing, the bow was bent, and the arrowes ready ; the Archers were ready, and had drawn their bow ; well, no matter for that (saith God,) they shall not shoot an arrow, or if they do, *they shall not shoot an arrow there* ; the hands of the Archers shall fail, their bows or strings shall break ; or if none of both, yet their arrowes shall miss their mark, they shall either shoot over, or under, or some way miscarry ; *he shall not cast up a bank against*

2 Kings 19.]

against it ; not a bank : why the pioners were ready, they had their shovels and spades in their hands : well, yet they shall not throw up a bank against it (saith God ;) mark how an enemy, a proud enemy, hath his hands tyed in his commission : Consider this (Christian !) and apply it by faith ; art thou afraid, because thou hearest of an enemy ? consider, he cannot shoot an arrow more, nor sheath his sword in one body more, then his commission extends to : Methinks this is plain ; but in experience those that see Gods wonders in the field, cannot but be abundant witnesses to this truth, to see how few are hit, in a whole volley of shot, how many live in the midst of ten thousand deaths.

Fourthly, But further yet ; now we are looking into his commission, let us (in further order to the business we are about,) consider, *what date it beares* ; and if we look precisely, we shall finde the date of it, is *Eternity*. Notable to this purpose is that place, which I before quoted, *2 Kings 19.25. Hast thou not heard long agoe how I have done it, and of ancient times, how I have formed it ; now I have brought it to pass, &c.* What is that long agoe ? that ancient time, but eternity ? when the Lord was making decrees : for the *Now*, the present transaction, it is, but an execution of an eternall purpose. There is no action that God doth now, but it hath met with an eternall thought ; it was done long agoe, it was formed from ancient times, it was from eternity decreed, both in respect of the Agent, and in respect of the utmost limit of the act ; the Lord could point out *Cyrus* before he was : This is a fourth thing would be thought upon, but I proceed.

Fifthly, Now we are enquiring into an enemies commission, it would be considered, *for how long time it lasteth* : what, doth the Lord give the enemy a commission, to smite and slay, so long as he pleaseth ? this indeed were terrible : but the Lord in his commission, hath appointed him his time too. This is notably exprest in that

4.

2 Kings 19.25.

5.

Isa. 5, 6, 7, 8, 9, 10, 11, 12.

10. Chapter of the Prophet *Isaiah*. ver. 5, 12. No longer, then while the Lord hath accomplished his work, which he hath by their hands to do, and then he will throw the rod into the fire: God hath determined, that that rout in *Essex* the last year, should last, till it had accomplished his work upon it, and especially, that miserable Town of *Colchester*; when that was done, he burnt his rod, (two great twigs of it,) and scattered about the rest.

6. Lastly, (and that will help you to the full understanding of the true Notion of an Enemy,) observe but for what end his Commission is directed to him, and you shall finde that is to work out the Lords glory: indeed, it is,

1. *The back way*; God is not delighted, in getting himself the glory of his justice, half so much, as in getting the glory of his mercy.

2. It is (*prater intentionem agentis*) more then they that are the Agents, intend to do; but yet it is done: See it notably in *Isaiah*, *Isa.* 10. 6. *I will send him against an hypocriticall Nation; and against the people of my wrath, have I given him a charge, to take the spoyle, and to take the prey, and to tread them down, like mire, in the streets*: This was Gods intention, the meaning of his design, in granting him out the Commission; now mark, ver. 7. *Howbeit he meaneth not so, neither doth his heart think so*: This is my meaning, saith God; but he drives on other designs, but meerly to destroy them, and to advance his own power, and to make himself rich with the spoyles, and drunk with the blood of my people. Mark, now, what a power God hath, to make *Assyria's* designs, serve his own ends: It is no matter, saith God, what is their meaning; this is my meaning. Now we must try, whether *Assyria*, or God, should have their ends: Observe, ver. 12. *When the Lord shall have performed his whole work upon Hierusalem*. For all his meaning, saith God, he shall do my work, yea, and he shall do my whole work too. So then, this is the work which the Enemy hath to do; Gods work, his whole work.

And

And thus I have endeavoured to help you to the full Notion of an Enemy. And from altogether, you may take this description of him.

He is one, to Whom the Lord hath given a Commission, for a little appointed time, to accomplish his whole work upon a people, by smiting, slaying, plundering, and such other mischiefs, as the Lord thinks fit to inflict upon sinners; in the Execution of Which Commission, he is limited, both for time, and for every particular act, by the same determinate purpose, and counsel, by which he was designed from Eternity for this service. And is this such a formidable Creature? nay, is there not enough in this true Notion of an enemy, to scatter all thy slavish fears of him? There are several things, which we do not use, immoderately, to fear:

1. *Such things as are done and ordered by our dearest friends: Thine enemy, Christian, is such a thing. Assyria is called Gods rod. The wicked are called Gods sword. Cyrus is called Gods servant. The Babilonians were Gods flies, and Gods bees.*

1.

Isa. 10. 5.
Psal. 17. 13.

Such Evils as we cannot avoid, or are of old; and wilt thou fear an enemy? Why, he is Gods Commission-Officer, enrolled in his Eternal book; and can thy fear break a link in that Eternal concatenation of causes, thinkest thou?

2.

3. *Such things, as though they be evil, yet we know they are upon chains; who fears the chained Lion, or muzzled Bear? and wilt thou fear thine enemy, whose power is limited by the length of a chain of thy Gods making him?*

3.

4. *Such things, as are of short duration: and canst thou fear thine Enemy: who shall live no longer then a whipping time lasts? and that is but a little while, and the indignation will be overpast.*

4.

5. *Such things, as though they be for the present, Evils; yet we know, will work for a great future advantage and good, both for our selves, and for our friends: Such a thing*

5.

Isa. 10. 12, 20.

is thy enemy, Christian, *Isa* 10. 12, 20. he drives a trade for the glory of thy God; he carrieth on his designs, and he is the *Refiner of Sion*, and the *Purifier of Hierusalem*: Now, canst thou fear him? Take him in his true Notion, and he is not formidable.

But I proceed from this second, to a third direction: and that is;

3. Direction.

Quicken up thy heart to a due consideration of what God is to thy Soul at such a time; of what he is, and hath been. Does God send an Enemy to besiege thee? look into thy Magazine, and into thy store-house, to see what the Lord hath given thee to maintain the siege. This is a certain Note; That God is All-sufficient, nay not only a sufficiency at all times, but a suitable sufficiency at any time; and it is a plaister which the Lord would have us with the hand of faith lay on; and a truth, which the Lord would have us, with a believing soul, close with, at such a time as our souls should be sick of this disease of carnal fear. This is plain, *Gen. 15. 1.* *Fear not Abraham, I am thy shield, and thy exceeding great reward.* A shield, you know, is a very seasonable supply for a time of war. *Abraham* was there afraid, lest the Kings, whom he had, in the Chapter before, overthrown, should have recruited, and returned upon him again: Now to stay up his heart against this carnal fear, the Lord propounds to *Abraham*, to consider: 1. *His abundant sufficiency for him, at any time; I am thy exceeding great reward.* 2. *His suitable sufficiency for him, at this time: I am thy shield, therefore, Fear not.* Is there an enemy upon his March? bethink thy self; Now what is God to me in this streight? what is there in Gods fulness, that suites my present condition? thou wilt finde, that there is armour enough in this Magazine, and store enough in this store-house, to suite thy present condition. See a noteable example, for thy imitation, in this particular, *Psal. 27. 1.* It is *Dauid*, he was in the midst of many enemies; and his heart began to shake: see how he increaseth his faith,

*Gen. 15. 1.**Psal. 27. 1.*

faith, and conquers his fears; *The Lord is my light, and my salvation, the Lord is the strength of my life, of Whom shall I be afraid?* He goes on with other considerations, usefull for the same end; which I shall touch upon anon: but first, of this. He sets himself to consider, 1. *What suitable sufficiency there was in God for such an Exigency.* This he finds there was, in three particulars:

First, There was *strength* in him: why, (saith he) the Lord is a strong God, too strong for all their strawy strength; he is able to handle them as he lists: what should I fear? *There is noe With me, then against me.*

Secondly, (saith he) The Lord is *light*; to comfort and cheer me: though my present condition be dark and sad, and I can see no help. Yet the Lord is *light*, and he will *Enlighten my darkness*; what should I fear darkness?

Thirdly, (saith he) The Lord is *Salvation*; that in the *Issue*, he can, and he will save; and he doth save his people, in all their straits: *Of what shall I be afraid?* 2. He considers, *the propriety he had in this strength, light, salvation of the Lord.* The Lord (saith he) is *my light*, and *my salvation*, and the strength of *my life*: all this fulness that is in God, for times of darkness, and weakness, and dangers, it is my fulness. O here was a sweet Faith.

Ah! but (may some Christian say,) now you speak something to the purpose: if I were a David, that could lay claim to God, and all that were in him, this were something indeed, then I might have some hope; and surely, I should not fear: but alas! the case is otherwise with me. How should I do this?

To this I answer: 1. *If thou observe the first direction, viz. at such a time, to look that thy peace be made with God, by the blood of Christ, thou mayest.* All is thine, if thou beest Christs.

2. If thou observe; David does not, 1. mention his own holiness, and then say; *The Lord is my light*: but considering

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considering what God is, presently makes bold to say so. *The way to make Gods light, and strength, and salvation thine, is, to call it thine, and to throw thy self, by Faith, and rest upon it as thine.*

3. *God is so called; not for himself, but for thee; what need God be salvation, and strength, and light, for himself? No, he needs not these things we call so. And therefore, why not thine, Christian? and if thine, why dost thou, or how canst thou fear?*

Now take this direction: Dost thou hear of an enemy, and does thy heart begin to shake for fear? Consider, what a suitable sufficiency God is for thee, at this time, and in this Exigency; and what a propriety thou hast, in his fulness.

2.

But secondly, Consider, what God hath been in such streights: 1. *To thy self.* 2. *To others of his Saints and people; this was David's practice, also, in the very same place, Psal. 27. 2. When the wicked, even mine enemies, and my foes, came upon me, to eat up my flesh, they stumbled and fell: and from that former experience, he concludes Faith for the future, notably; vers. 3. Though an host should encamp against me, yet would I not fear; though war should arise against me, In this would I be confident.* Faith is weak, (sometimes) and cannot go steadily, unless led by the hand of Experience; there is nothing more ordinary in the Psalmes, then for David to conclude to the future, from the present; the Lord hath, therefore he will be my support. You shall finde a notable instance of this, in David, in that story. 1 Sam. 17. 34. The business was this; Goliath had defied the Armies of the living God; the Spirit of God comes upon David, vers. 32. David sayes to Saul, *Let no mans heart fail, because of him, thy servant will go, and fight with him.* David thought he had an extraordinary warrant, and he trusts Gods general promise, to be with his people, at all times: but mark what discouragements David meets with. Saul said unto him, *Thou*

1 Sam. 17. 34.

art not able to go against this Philistine, to fight with him, for thou art but a youth, and he a man of war from his youth. This could not but make David begin to shake; but mark how he conquers the fear of this his enemy; he sits down, and bethinks himself; Did God never deliver me in the like danger? he remembers an experience, since he had kept his fathers sheep: and vers. 34. answers Saul with a story, *Thy servant* (saith he) *kept his fathers sheep, and there came a Lion, and a Bear, and took a lamb out of the flock, and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by the beard, and slew him: thy servant slew both the Lion and the Bear; and this uncircumcised Philistine shall be like one of them.* Nay, mark further, vers. 37. David said moreover; *The Lord that delivered me out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of the Philistine.* Mark, here, how steadily David's Faith walks, being led by the hand of Experience; he speaks now without any shaking: his hand is not palsied, but he lifts it up with a great deal of confidence, &c.

It was Davids constant practice, *Psal. 32. 9. Psal. 6. 9.* Do thou likewise; Is an enemy upon his march near to thy dwelling, and dost thou begin to fear? Think a little; wert thou never in the like danger before? How did God deal with thee then? Wert thou in this City when the Mutineers were up? and did the Lord cover thy head, and preserve thee then? wert thou afraid, the last year, at the noise of the insurrections, &c? and did the Lord stop their journey? Here is now a Lion and a Bear; say to thy self, This enemy shall be like one of these. Say moreover, that God which delivered me then, shall deliver me from these uncircumcised wretches.

Nay secondly, Dost thou want Experiences of thy own? consider the Experiences of others. Listen, and enquire, whether God hath not been a true pay-master to others, with whom he hath dealt. A Merchant, if one comes to deal

*Psal. 22. 9. &
6. 9.*

with him, if he hath had dealings with him, before, himself, he will readily trust him again; if not, he will enquire whom he hath dealt with before, and how he hath kept touch with them: art thou afraid of an enemy approaching, and wert thou never in like danger before? Enquire for others that have, and how God dealt with them; and this will encrease thy faith, and conquer thy fear; think how God was a shield to his servants, in *Lime*, and *Glocester*, yea in *Colchester*, &c. This is a notable way, to shake off thy fears, and increase thy faith: This was one of *Dauids* experiments too, *Psal.* 22. 4, 5. *Our fathers trusted in thee, and thou deliveredst them; they trusted in thee, and were not confounded.* Upon this, he builds up his own faith a story higher, *vers.* 24. and so *Psal.* 24. 6, 7. And thus you have this third direction, to consider thy own past experiences, and to build up faith upon them; the ground of this, lyes in Gods *immutability*; he is the *God that changeth not*: and 2. the experiences of others: the ground of this lyeth in. 1. Gods *equall love* to all his people. 2. *In the generality of his promises*, which are made to his people, without respect of persons. 3. *In his faithfulness*, which he will not suffer to fail, to the most desertless of all his people. This is the third direction.

Two other directions yet remain: As 4. *To look up thy protections under Gods hand, and affix them to thy doores.* 2. *To quicken up thy heart to noble resolutions.* But I must add another sort of directions, before I shut up these cases concerning feares. *viz.* Such as may serve to help Christians, against the slavish fears of naturall evils: as diseases, and things terrible in nature; as thunder, &c. For which I must reserve another day, I shall therefore, rather then be further tedious at this time, reserve them till the next time, and then, with the assistance of God, I shall finish them.

THE

Psal. 22. 4, 5.*Psal.* 24. 6, 7.*Num.* 23. 19.
Mal. 3. 6.



The Ninth SERMON.

MATTH. 8. 26.

Why are ye fearful, O ye of little faith?

Proceed to a fourth Direction, in order to the helping of a fearful Christian, against the irregular fear of enemies.

Fourthly, *Look out thy Protections, and affix them to thy door.* If an enemy be about to take a Town by storm, and be entring upon an onslaught; if there be any within, that hath a protection from the Commander in chief of the enemies forces, he looks it up, and affixeth it to his door: and this is a security to him: the Believer hath a Protection; yea several Protections under the hand of God, and the great seal of heaven. Is the Lord about to take the place by storm, where thou art? 1. *Look out thy Protections.* Promises, relating to such a danger, are thy Protections; seek out the Promises in Gods Word, which are made to his people in such a condition of danger: I will point thee to a few, *Hosea 3. 18. I will break the bow, and the sword, and the battle, out of the Earth.* Mark to whom God makes that promise; *I will make them to lie down safely:* you will finde, it was to those that were betrothed to him, *Isa. 33. 19. Thou shalt not see a fierce people.* But of all, most remarkable, is that in *Jeremiah, Jer. 39. 17, 18. I will deliver thee in that day, thou shalt not be given into the hand of men, of whom*

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In the Chapel,
Decem-
ber the 20.
1648.

Hosea 3. 18.

Isa. 33. 19.

Jer. 39. 17, 18.

thou

thou art afraid, for I will surely deliver thee; and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord. I do not remember such a copy of protection again in all the book of God: 1. Mark the Extent of the Protection, 1. In general, I will deliver thee. Now this deliverance shall extend so far: As first, thou shalt not be given into the hands of them, of whom thou art afraid. Secondly, Thou shalt not fall by the sword, but thy life shall be given thee for a prey. A man that fears the Evil of an Enemy, fears it; either in regard of Death, or a miserable life in Captivity. Now saith the Lord, Thou shalt not dye, thou shalt have quarter, thy life shall be given thee for a prey. Not secondly, shalt thou be taken prisoner. He doth not only say, thou shalt not fall by the enemies sword; but he saith also, thou shalt not be given into the hands of those of whom thou art afraid. O but, may some Christian say, how shall I know, that this Protection belongs to me? if, indeed, I knew that I were one of Gods people, that were, indeed, something; but the Lord knowes, I am far from this: Christ never said to me, I will defend thee; thee, in particular: observe, therefore, in the protection, secondly, To whom this Commission is granted; and that term, thee, being doubtful, give God leave to expound it himself; which he doth in the last words of the 18. verse, because thou puttest thy trust in me. The Protection runs thus; You are not to meddle with any one that puts his trust in me: thou sayest thou dost not know, that God is thy God. But dost thou put thy trust in God, Christian? dost thou, in this time, cast thy self upon him? then be assured, that that Protection belongs to thee; and if it does, it is sure; for all is under Gods hand and Seal, saith the Lord of hosts: I will add but another, Job 5. 20. In famine, he shall redeem thee from death; and in war, from the power of the sword.

May some Christians say, but do not I see many of Gods

Gods people fall by the sword ? and do not I see many of them led into the land of Captivity ?

I answer, yes ; but yet they are redeemed from the Power of the sword : if they be led into captivity, they are redeemed from the power of the *Sword*, for the present ; but if they fall by the sword, and perish in the day of battle, yet they are redeemed from the *power of the sword*, which can only divide their body from their soul, but not their soul from God : Now, in the dayes of war dost thou begin to feare ? doth thy heart begin to fail thee, before an approaching enemy ? look up these and such like promises, which are thy Protections under Gods hand and Seal. But this is not enough. If a Town be taken by a General, he may have friends that may suffer in the onslaught, though they have protections ; if they shew them not, nor affix them to their doors, or windows. *Rahab* was to tye the scarlet threed in her window, for her security : those that were to be saved in Gods storming of *Hierusalem*, Ezek. 9. were to have marks in their fore-head ; (not only in their hearts, but in their fore-heads,) therefore I added ; *Affix them to thy doors*. What doors ? but the doors of thy heart ; that is, believe them, and rest in them, at such a time, as words of certainty and truth : find out first the seasonable word, on which thou mayst trust ; then cast thy soul upon it, and this will scatter thy fears : See only one place for it, (with which, I will close this direction.) *He shall not be afraid of evil tidings*. Why I pray ? it followes, *his heart is fixed, trusting in the Lord*. And therefore, it was seasonable counsel of *Jehosaphat*, to his people, in a day of war, *Believe in the Lord your God, so shall you be established*. But I leave that Direction.

Fifthly, wouldst thou subdue in thy heart, a slavish irregular fear of Enemies ? *Examine then thy heart concerning it, and chide thy heart of it*. It was *Dauids* course, concerning this, *Psal. 27. 1. The Lord is my light and salvation, what*

Ezek. 9.

Psal. 112. 7.

2 Chron. 20.
10.

5. Direction.

Psal. 27. 1.

Should I fear ? he is the strength of my life, of what should I be afraid ? Man is a rational creature, and if his spirit be not extremely distempered, he will do nothing, of which he will not be able to give an account to himself. Dost thou begin to fear thy Enemy ? question thine own heart, upon what account, or for what cause it feareth : Hark to *David*, *What should I fear ? of what should I be afraid ?* thou wilt not fear shadows, but make thy passions to be subordinate to reason : Now if thou wilst to do this, it will help thee ; for sense will shew thee no rational object of fear in an Enemy : But Religion will step in, and shew thee a rational protection from it ; If thou wouldest but ask thy heart ; Why, what do I so slavishly fear now ? what would sense say ? O the enemy is strong and cruel : Religion would presently step in, and say ; But, Christian, thy God is stronger. What would it say ? O but he hath a mighty mind to destroy. Religion would step into thy thoughts again, and say ; But thy God, Christian, hath more might, and a more mind to save : What would it say ? Oh he is a mighty conquering enemy ; he hath destroyed and sackt such a Kingdom, and such Cities, &c Religion would step in again, and say ; But it was, because the Lord appointed him to lay waste fenced Cities : what would it say ? O but he hath threatned thee above all ; Religion would step again, and say ; But God, Christian, hath the Lion on the chain, the cruel wretch hath short hornes : use therefore, when thy soul begins to fear, to take account of it, and examine what it is afraid of : *My soul, why art thou thus disquieted ;* and see, if as often as Sense shews thee something formidable : Religion steps not in and answers it : and if it doth, then,

2.

Secondly, *Hide thy spirit off*; the phrase that *David* useth, *Psal. 32. 1.* carries not only an interrogatory force, but a chiding temper with it : *What should I fear ? Of what should I be afraid ?* as if *David* should say ; Fie, my soul ! what art thou fearing nothing ? It is given as the

the character of a wicked wretch, and as the curse of God upon them, *that they shall fear, where no fear is*; say to thy soul; O my soul, if thou wilt lose thy religion, yet lose not thy reason; if thou wilt fear, finde out something to be feared; here's nothing that is to be feared: But I hasten, to the sixth and last direction.

Sixthly, *Quicken up thy spirit against this corruption, with a gallant resolution*: It is not good to trust a resolution, that is to go out in our own strength, and then we shall be sure to fall; but it is very usefull, to resolve upon good principles, and in the strength of God: we shall finde the Saints of God resolving in such manner, and such resolutions very usefull: I will only shew you *Dauids* example, in two places; the first is, *Psal. 3. 6. I will not be afraid of ten thousands of people, that have set themselves against me round about*; he found himself beginning to fear, he armed himself with a notable gallant resolution, against that peculiar corruption: but he resolves in Gods strength: the precedent words are, *The Lord sustained me*. So also, *Psal. 27. 3. Though an host should encampe against me, my heart shall not fear; though warr should rise against mee, in this would I be confident*. He armes himself in that place with this armour, but it was not a bare resolution of spirit; no, it was armour of proof, composed upon the meditation. 1. Of the sufficiency that was in God, suitable for such a time. 2. Of the propriety and interest he had in Gods sufficiency. 3. Of his former experience in the like kinde, *vers. 2. It was not a bravado of a daring nature, but it was the bravery and resolution of a well-grounded faith*: and therefore he saith, *In this will I be confident, and that is upon this ground*; God is enough for me, and I have an interest in Gods sufficiency; and God hath, before this time, owned me in the like straights, in this; upon this score and ground I will be confident; *Though an host, &c.* And this will help thee, Christian, if thou resolvest in the strength of God: But I shall

6.

Psal. 3. 6.

Sect. 9.

shall add no more to this sort of directions, I pass on.

A Fourth object of fear below the Creator, that I propounded, was (as you may remember,) *diseases and afflictions* : many a Christian hath such a slavish fear of these, if any contagious sickness especially, be near him, that he often for it is troubled, about the truth of his faith. I have already shewed you, that these things may be feared.

1. With a naturall fear. 2. With a religious fear, as inflicted by God, and sounding his anger or power, &c. I have also shewed, that true faith doth not wipe out a totall fear of these things ; nor alike, wipe out the fear of them in all natures : but yet withal I have shewed, that it will be the work of true faith, where it is, to be alwaies striking at the corruptions of these fears ; and although it cannot totally overcome these, no more then other corruptions, in this life, yet it will be weakning the power of them.

Question.

Now therefore may some Christian say, truly I am convinced of what you have said, that in diseases ; and especially some diseases, as the plague, &c. There is a great deal to be feared of Gods power and greatness ; and they may seem to sound a great deal of wrath and anger ; and I am convinced, that as they are evils to nature, I might fear them lawfully, with a naturall fear ; but as you said, take us as we are, we cannot fear with a naturall fear, but it will offend ; we shall either fear too much, or to a false end, or in something amiss ; and though I am satisfied, from what you have said, that faith doth not wipe out nature any where ; and it may be my cowardly nature may have more fear in it, then others of a more resolved spirit ; I am convinced that I may fear sinfully in some degree, and yet have true faith ; because true faith doth not cast out corruption, root and branch, where it is. But you say, faith will be stubbing and hacking at corruption ; how for the increase of my faith in God, in this particular, might I be helped to conquer the corruption of my spirit, in my slavish fearing of diseases ? for I confess, if the pox,

or

or plague be neer my dwelling, I durst not go to Church; nay, scarce continue in the town. To this now I shall answer, in giving you such directions, as may be usefull for the increase of your faith; as to this particular, shortly:

First, do but seriously consider; *at whose command and ordering diseases are.* Our bodies are houses of clay, they are houses, that stand not by any principle of their own; but as you see some poor cottages are under-propped by some posts, or studds on the out-side. Now take away the studd, that underprops it, and it either falls down of it self, or the next great wind shakes it down; such are our bodies, underpropped by something (*ab extra*) from without it, *viz.* The Protecting and sustaining providence of God. Now, let the Lord but withdraw this studd of our lives; and our bodies are compounded of such falling and corruptible principles, that they fall of their own accord; or if not so, yet let but any wind come to offer violence, let us but draw our breath in a contagious ayre, or let any cold, or heat seize upon us, and we fall: God is the Commander of diseases; as the author of them, *privative*, so *positive* too: diseases are but his devourers, his dogs that worry our carcases, when set on by him, *Deut.* 28. 60. *He will bring upon thee the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee: Also every sickness, and every plague, &c.* There was a Centurion, *Matth.* 8. 5. that came with a complaint to Christ, that he had a *servant at home, that lay sick of the palsey.* Christ told him, that he would come and heal him; he tells him, that he was not worthy that he should come under his roof: only if he would speak the word, &c. for, saith he, *vers.* 9. *I also have servants under my command, and I say unto one, Go, and he goeth; and to another, Come, and he comes; and to my servant, Do this, and he doth it.* Christ when he heard it, *verse 10. marvelled and said, Verily, I have not found so great faith; no not in Israel:* Why, wherein was the great faith? In this very acknowledgment,

Deut. 28. 60.

Matth. 8. 5.

vers. 9.

ledgment, that diseases were to Christ, 'as servants; that as he said to one servant, *go, and he goeth, and to another, come, and he cometh, &c.* So, Christ must first say to diseases, *Goe, and they Goe*; then they *Goe*, and before they did not; and he must first say to them, *Come, and they came*; and when he said, *Come off*, they came; and he must say to them, *Do this*, and they *doe it*: Torment this man, kill this man, and then they kill him, and not till then: upon this (saith Christ,) *Verily, I have not found so great faith, no not in Israel.* It is a point of great faith, indeed, to believe that God is the setter of diseases on, and the taker of them off. Think of this, and then say, why am I afraid? if the plague be in the same house, if the pox be at the next doore; if God doth not bid them come to me, they shall not come; they are Christs servants, they do not go while they are bidden; and if he bids them go, all the world cannot stay them. This will afford two things, to allay fears.

1.

First, That if diseases come upon me, it is *by the will of God*; the will of God, what a thing it is to stop our mouthes! it is that, that gives us heaven: *Fear not little flock, it is your fathers will to give you a kingdome*; heaven comes by its grant, and all diseases must come from the same principle, *If it be the will of God that you suffer*: Is it his will? fear not.

1 Pet. 3. 10.

2.

Secondly, They are *irremediable*, if they come at the command of God, to what purpose shouldst thou fear them? thou canst sooner command the Sun not to move in the firmament, or, stop the course of the sea with the palmes of thy hand, then hinder them: *Hath he said, and shall he not do it? hath he spoke, and shall not he bring it to pass?* Consider this, first. But to proceed:

Num. 23.

2. Consideration.

Consider, Secondly, *The power of them*: they are bounded, as well as brought by the will of God; the Centurion acknowledged this, in the forementioned place, *Mat. 8. 9, 10.* We acknowledg there three things:

Mat. 8. 9, 10.

First,

1. *That God set them on; as he said to his servant, Go,* and he went; so were diseases to Jesus Christ.

2. *That God set them their time of working; as he said to his servant, Come,* and he came; so were diseases to Christ.

3. *That God did not only set them on work, but also set them their work; as he said to his servant, Do this,* and he did it; so also were diseases to Christ.

O think of this, that God sets the Fever its work, and tells it how much it shall scorch the body; the dropsie its work, and tells it, how much it shall cool and drown the body; the pestilence, its work, and tells it how much it shall poyson the body; the stone, its work, and tells it, how much it shall rack the body; Every disease its work, and tells it how much it shall vex, and cruciate the body; *Egypt* was a plain instance of this; God sent diseases of all sorts thither, so that *The diseases of Egypt* were grown to a Proverb: But he forbade them *Goshen*, and not one of them came there; he pointed them out their degrees, and their bounds, how far they should prey upon *Egypt*. Heathenish wretches had this by the light of Nature. That wicked King, although he shewed his Idolatry, in sending to a false god; yet acknowledged the power of the Diety, in this: for he sent to God, (as he thought) to enquire *whether he should recover of that disease, or no?* he knew God had given limits to his disease. Christ could say; when he did but hear that *Lazarus* was sick, *This sickness is not unto death, but to the glory of God:* Nor had the sickness had power to kill him, if Christ had not intended to have taken that occasion, to glorifie Gods power in him, by a miracle. I might prove this, by divers instances; That the power of diseases is limited by God; both in respect of place, how far they shall spread. 2. And, also, in respect of degrees, to what degree they shall torment. Now think of this, and conquer thy fears by it. Say to thy self; Of what should I be afraid? what though the pox or pe-

The power of Diseases; both in respect of the local, and gradual extent of them.

Joh. 11. 4.

silence, or any other noisome disease, be at the next door, the next wall to me, it cannot come through, except God breaks down the wall, or breaks ope the door, to give it a passage to me; and if he hath determined its bounds larger, all my fearing will not prevent it: it is the Will of God I should suffer. And the Disease shall obey the Will of God, as well as I; for it shall not be upon me a day, nor an hour, nor torment me in the least degree, beyond Gods appointment. I proceed yet;

3. Thirdly, do but seriously consider, *the End of them*: Dost thou say, what is that? I answer, 1. In general, *Good*, That is sure enough, *Rom. 8. 28.* *All things shall work together for the good of them that love God*; Diseases then shall.

But in particular:

1. Sometimes they are Gods *Monitors*, to warn thee of thy sins; thus they were to the Church, *Micah 7. 3.* Sometimes they are Gods *Heralds*, to let thee know the Greatnesse, and Power, and Majesty of God; and make thee to confess, he is Righteous. Sometimes they are Gods *Spurrs*, to quicken thee up to repentance, and holiness, and amendment of life, *Heb. 12. 9.* Sometimes they are Gods *Rodds*, to keep thee from the whipping of Scorpions in hell, *1 Cor. 11. 32.* Sometimes, they are Gods *Touchstones*, and *furnaces*, to try what mettall, thy faith, and hope, and patience, are made of; so they were to *Job*. Sometimes they are Gods *Wormwood*, that he rabs upon the breasts of thy carnal pleasures and contentments, that thou mightest learn to feed higher, and better. Sometimes they are Gods *Bayliffs*, that hane a writ (of *Habeas corpus*) against thee, to remove thy soul from thy body, to appear [*coram seipso in caelis*] before himself in the heavens, such a day: not to answer before him for what thou hast done; but to live with him in everlasting glory. These are the several ends of Diseases and all other Afflictions, upon Gods people.

Now

Now what art thou afraid of, Christian? Art thou afraid of thy friend, that comes to tell thee of thy failing? That's the Diseases errand: Art thou afraid of the Herald, that proclaims thy Prince before thee? that thou mayst know the Majesty of him whom thou servest? That thy disease is. Art thou afraid of thy friend, that spurs thee on to thy duty? That the disease is. Art thou afraid of the Rod that saves thee from the Gallows? That, the disease is. Art thou afraid of the Wormwood that but embittereth the breast to make thee leave sucking that faint nourishment, and eat stronger meat? That, the disease will be. Art thou afraid of the Messenger, that comes to carry thee post to thy fathers house, from a prison? That is the worst a disease can be: Consider but the end of diseases, and thou canst not fear them. To go on yet;

Fourthly, Consider but, *That thou hast not a farthing of debt to pay to God.* If Gods sends a disease to thee; whether it comes gently, and steals thee away to thy Fathers house, intreating thy company, and staying some moneths for it; or fiercely, and will not give thee leave to dresse before thou horrest, and goest away: whether it be a footman, or a post that comes, this is all one: if it claps thee on the back, and hales thee away, it asks thee not a penny. The business is only this; Christ hath bought thy wardship, and hath sent for his ward: thou art not arrested upon debt or trespass; but only courteously invited to heaven: if a rough Messenger be sent, it is but his uncourtlines, or because of thy lothness to go: if thou beest sent for in more haste then others; surely Christ loves the better; thou shalt be less while in the way, and the Messengers hands: he hath a minde to have thee in his own gentle handling. However, I say, there is not a penny to pay, nor an inditement to plead to, nor an objection, nor a bill for thee to answer. The Papists have hatcht an opinion, that by temporal Afflictions, we satisfie the Justice of God, as to the guilt of death; but if they have a mind to so end-

4. Direction.

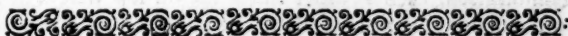
less a work, let them do it. It is far more easie for thee, (O Christian!) to take an acquittance, then to discharge such a bond, as the temporal punishment of a sinner is. But know, Christian, that Christ hath paid all; and now what canst thou fear? if the disease (which thou fearest) should arrest thee, there is not a penny payment to justice expected. Methinks this should scatter thy fear: To think, Well; though I may be punished for my sin, yet God expects no satisfaction by my punishment. O it is a sad thing, to be in prison till Gods justice be paid the uttermost farthing; there lyes the cause of the damned's *Ever* and *Never*. Diseases are not formidable, because they come for no satisfaction: Consider that in the fourth place. To proceed;

5. Direction.

2 Cor. 12. 7, 9.

Fifthly, do but consider, that if the disease, which thou fearest, should come upon thee; yet *Gods grace shall be sufficient for thee*. This was the answer which the Lord gave *Paul*; when, lest he should be exalted above measure, upon the glorious rapture, he had *a thorn in the flesh* was given to buffet him. And for the removing of it, he besought the Lord thrice; at the last, he had this answer, *My grace shall be sufficient for thee; for my strength is made perfect in weakness*. Wouldst thou have experience of God? wouldst thou know how much God is thy God? what an interest thou hast in him, and what a care he hath of thee? this is the time to try. Gods grace is either his quickening and strengthening grace; or else his comforting and cheering grace. The Lord never makes so much of his grace known to the soul, scarce at any time, as in the time he makes known his strengthening grace. That I have to do with now, for his refreshing and comforting grace, I shall speak of that anon: O there's many a Christian sayes, could I but find God strengthening me, though I did not find him comforting me, yet I should be something satisfied; but I cannot find that, saith a Christian. Now a mis-giving suspicious Christian, can never so clearly discern this

this, as in a time of affliction; for let him never so much mend in duties and walking, he will tell you, this may all be but parts, or morality, &c. But now in Affliction, to be supported, and sustained, a Christian will easily, and clearly see there the strength of God; my strength, saith he, was gone, and my spirit was gone: now God is clearly seen, *Psal. 119. 92. Unless thy law had been my delight, I had perished in my Affliction.* David clearly saw there, that the strength of God maintained him, *Psal. 37. 39. He is their strength in the time of trouble.* Now consider, Christian! what art thou afraid of? shouldst thou not rejoyce to see the Lords strength perfected in weakness? clearly to know God strengtheneth thee; this is the time that God chuseth, to give his people a distinct evidence of his sufficiency for them: what fearest thou then? of what, in a disease, canst thou be afraid? This is the fifth direction. Two others remain; but I see I cannot finish this Subject, without another Sermon: I shall, therefore, leave them, till the next time.

*Psal. 119. 92.**Psal. 37. 39.*

THE





The Tenth SERMON.

MATTH. 8. 26.

Why are ye fearful, O ye of little faith?

In the Chap-
pel, January
the 3. 1648.

I Proceed to a sixth direction : Consider but the soul-ravishment that the Children of God ordinarily have in their dayes of affliction. I told you in my former directions, that the grace of God, is either his strengthning, or his comforting and cheering grace : I shewed you there, that the strengthning grace of God, shall be alwaies sufficient for his people. Now this is not all ; but oft-times in dayes of sickness, the Lord fills his people with more consolations, then at other times : God is a wise God, and will not give his cordials but in fainting fits, *Isai. 54. 11.* *O thou afflicted, tossed with tempests, and not comforted ; behold I will lay thy stones with fair colours, and thy foundations with saphyrs, and I will make thy windowes of carbuncles, and thy gates of Agates, and all thy borders of pleasant stones.* I know it is a promise to an afflicted Church, but it may also be applied to an afflicted Christian ; it is usually the time, when the Lord discovers most consolations to the soul : and this is partly the meaning of that place, *Isai. 43. 2.* *When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee, when thou walkest through the fire, thou*

Isai. 54. 11.

Isai. 43. 2.

thou shalt not be burnt, neither shall the flame kindle upon thee : the meaning is not, only, I will be with thee, to strengthen thee, and to uphold thee ; but I will be with thee, to comfort and to cheare thee. Now tell me, Christian, could'st thou not be content to be sick, to have Christ hold thy head ; would'st thou not be willingly wounded, to have him pour in his wine and oyle. The Spouse was sick indeed, it was a foul disease, *Cant. 2. 6.* She was sick of love ; so sick, that she cries out for cordials, *vers. 5.* Stay me With flagons, comfort me With apples : mark Christs demeanour to her, in her sickness, *vers. 7.* His left hand was under her head, and his right hand did embrace her. A sweet sickness sure, that brought such a nurse to hold her head. I have read somewhere of one that said, he could be content to lye a thousand years in hell, if he might be sure, after the expiration of that time, to have but one good look from Jesus : surely he had rare high thoughts of good looks from Christ : Why art thou afraid of a sickness ? when it will occasion many a good look from Jesus Christ. A fond wife, if her husband be abroad sometimes a good while, and she chanceth in his absence to fall sick, he gets his horse and rides post, till he comes to her ; if her sickness be not very torturing, she will be glad of it, because it occasioned her husbands desired return : It may be, Christ hath been absent in his consolations from thy soul, and thou wonderest he is not returned ; if he but hear thou art sick, he will take post from heaven to earth, he will bow the heavens and come down ; perhaps he waites but for such a time, to be gracious unto thee, *Hosea 5. 5.* When they told Christ, *Ioh. 11. 11.* that his friend *Lazarus* slept ; I goe and awake him (saith he,) make ready, saith he, now it is time to goe ; Christ sees the believer sick, presently he saith, Father I will goe, and give him a cordiall : Consider this, and see if thou canst fear a disease ; Christ will have newes presently of it, and he will be with thee, though perhaps for a great while,
he

Cant. 2. 6.

Hos. 5. 5.
Ioh. 11. 11.

Mark. 2. 3, 11.

he hath forgotten thee ; and he never comes, without his *aquaviva*-bottle with him. I observe it in the Gospel, the most places where Christs converse was, were such, as had many sick of divers diseases ; and he never came without a cordial or two ; sometimes one, *Take up thy bed, and walk* ; sometimes that, and another too ; he said to the sick of the palsy, *Mar. 2. 3. Thy sins be forgiven thee*, and vers. 11. *Arise, take up thy bed, and walk* ; would it not be sweet to thee, Christian, though thou layest sick of a plague-sore, or full of the small pox, to have Christ come to thee, and say, *be of good comfort, Son, thy sins be forgiven thee* ? it were far less, then lying a thousand years in hell, for thee to suffer ; and far more for him to give, then a meer good look ; fear not therefore, perhaps that is the time that God hath set to himself, to come in a word of peace to thy soul.

7.

But Lastly, Wouldst thou get a conquest against this thy slavish fear of diseases ? *look out thy antidotes then, and carry them in thy heart* ; you do thus in a time of infection, whether pox or plague ; you get an antidote, and carry it in your hand, smelling of it, or in your mouth, champing of it, according to the nature of the antidote which you have : is it a time of infection, and art thou afraid of the diseases of the land ? 1. Get thee thy antidotes ; what are they ? the promises which God hath made, suitable to this time : I will point you at a few. *Exod. 15. 26. If thou wilt diligently hearken to the voice of the Lord, and wilt do that which is right in his eyes, and wilt give care to his commandments, I will put none of these diseases upon thee, which I have brought upon the Egyptians. for I am the Lord that bealeth thee* : hearken Christian ! what though the pox or plague be at the next house, or door ; yet if thou canst look up to God, and say, Lord I have desired to walk before thee, to hearken to thy commandments, and to do that which is right in thy sight, the Lord will not bring it upon thee.

Exod. 15. 26.

Ob. But some may say, that promise only relates to the diseases of *Egypt*; now there are other diseases, terrible enough beside them; and besides, do not we see by daily experience, that Gods dear people meet with some of the diseases of *Egypt*?

Sol. I answer shortly, that though some think the ten plagues, are meant *there by the diseases of Egypt*; Secondly, Others, such diseases, as were usuall in the *Egyptian* country; as usually some diseases reign, in this or that country, more then others; yet I am apt to think with *Dr. Willet*, that it is to be understood of the sixth plague; botches and biles, rather then the other, which were more extraneous: and further it is true, Gods people may meet with them; but as *Rivet* well answers, it shall be in order to their salvation, as trialls and fatherly chastisements, crosses, not curses; and this I think to be the true sence; and if so, then they are not formidable: though the same diseases may come upon thee, that do upon others; yet they shall not come upon thee, as upon the *Egyptians*, as curses and judgments: Take another promise, it is, *Psal. 91.* from the third verse, to the eighteenth. Thou shalt *not be afraid for the terror by night, nor for the arrow that flyeth by day, &c.* *Vers. 7.* it shall not come nigh thee; if any make the same objection to this before, you shall see the Psalmist expounding himself, *vers. 10.* *There shall no evill befall thee, neither shall any plague come nigh thy dwellings*: so far as the plague or disease is evill, it shall not come nigh unto thee. These are thy antidotes: would'st thou know how to use them? carry them in thy heart, there lodg them, by a faithfull application of them to thy soul: Is the plague, or any other noisome disease, neer thy dwellings? think of these promises, now, more then at other times, and rest upon them, thus far; that the plague or disease which thou fearest, shall not come nigh thee to hurt thee, and then why art thou afraid? But I shall add no more, by way

R

*Object.**Solution.**Willet* ad locum.*Rivet* ad locum.Vide plures sensus, in *Willet* ad locum.*Psal. 91. 3, 4, 5, &c.*

of

Sect. 10.

of direction, in this particular.

I come now to the last object of fears, below the Creator, and that is, some terrible work of God in nature ; whether they be living creatures, or terrible effects, occasioned from naturall causes ; as thunder , and lightning, and earthquakes , and wind , &c.—I have known my self, some so miserably afraid of these things, that one would wonder, there should be so much fear of such things, and yet so much faith in their gracious souls ; and this oft-times occasions doubtings in Christians, whether they have any true faith or no. One is so miserably afraid of waters ; another, of thunder and lightning ; a third, of earthquakes ; a fourth, of some creatures that are mischievous, &c.

When I opened this case, I shewed you how far these things might be feared ; there I shewed you. 1. That they may be feared with a naturall fear, so far, as they threatned ruine to our natures. 2. And that, according to the different naturall constitutions, some Christians may fear such things, more then others. 3. I shewed you, that they ought to be feared, with a religious fear ; so far as they had in them, any thing of the greatness and Majesty of the God of nature. 4. I shewed you also, that it is not the work of faith, to wipe out naturall fear. 5. I shewed you, that though they might be feared with a naturall fear, yet, such is our generall corruption, that we cannot act fear upon such objects, but we shall sin in our acting it ; either not fearing. 1. In a right manner, or. 2. Measure. or. 3. To a right end. 6. I shewed you, that it is not the work of faith, *wholly* to subdue the corruptions of nature, in acting this affection. 7. I shewed you, that it was faiths work, as much as might be, (considering we are still but in mortality, where that which is perfect is not come, and that which is in part, not done away ;) to be subduing and conquering the corruptions of our nature, in acting this, as well as the other of our affections.

Now,

Now, may some Christian say, how should I subdue this corruption of my heart, in the acting this Affection, that I may not be in bondage to this slavish fear?

To this now I shall answer, and give some directions, for conquering our corruption in this particular. And with that, I shall shut up all the Cases which I shall speak to, concerning fears: I shall give six or seven Directions:

First, *Labour to fill thy heart with the fear of God.* Let this be the greater, and the less will give place. As it is in some diseases; the pain of the greater, will take away the sense of the less: if a man hath fits of the stone, they will take away the sense of lesser aches; so thy heart, if filled with the fear of God, will not be troubled with lower objects: see a remarkable place for this, *Deut. 28. 38, 66.* *If thou wilt not observe to do all the things of this law, that are written in this book, that thou mayest fear this glorious and fearful Name, The Lord thy God. What then? The Lord will bring many Judgments upon thee, verſe 59, 60, 61, 62, 63, 64, 65, 66. and amongst the rest, ver. 66. Thy life shall hang in doubt before thee, and thou shalt fear day and night; and thou shalt have no assurance of thy life: to which I shall add that other place, Isa. 8. 12. The Prophet, speaking concerning the wicked, & Gods people, saith, Neither fear ye their fear, nor be afraid. How shall we help it? see verſe 13. Sanctifie the Lord of hosts himself, and let him be your fear, and your dread. This is the way to cure these distemperatures; if you would but enough sanctifie the name of the Lord of hosts, that he might be more your fear, and your dread, you would not so much dishonour God, as, immoderately, to fear such things: It is somewhere, therefore, in Scripture given, as the Character of the wicked; *That they fear, where no fear is: what is the Reason? verſe 4. They have not called upon God.* The working powers of our active souls, will have some objects; busie them with an object that is good, and they will*

Quest

Anſw

1. Direction.

Deut. 28. 38, 66.

Isa. 8. 12.

Pſal. 53. 5.

avoid that which is bad. Art thou wont to be afraid of such things as these? when ever thou art like to meet with such an object, prepossess thy heart with a great fear of God. Remember, this is a way for thee, to *Sanctifie the Name of the Lord*; to make him thy fear. I beseech you, observe that passage in that place of *Isaiah, Isa. 8. 12.* which I before quoted, *Sanctifie the name of the Lord, and let him be your fear*: The Prophet speaks there, of such a time, as ether objects of low Creature-fears, should present themselves; so that the wicked should fear. Now, saith he, at such a time, *Sanctifie the name of the Lord*, that's our duty at every time; *whether we eat or drink, or whatever we do*, (saith the Apostle) *it should be done to the glory of God*: and then Gods name is sanctified. But now the Prophet speaks of a more peculiar sanctification of Gods name, proper to such a time; and therefore he doth not only point out the duty, *Sanctifie the Lord*; but he also directs, as to the manner: *Let him be your fear*.

Why, how doth the Christian, by doing this, Sanctifie Gods name?

1. I answer; 1. *By fearing God at any time, we sanctifie his name*: because his name is our fear.

2. But 2. In a more special and most proper manner, at such a time, we sanctifie Gods name, by fearing him; because, by such fear, at such a time, 1. *we give him the chief homage of our soul, in that affection*. Gods name is sanctified by us, in the acting of any power or faculty of our souls; when he hath the first and highest objects place: he is sanctified in our love, desire, &c. when we love, or desire him, above all the world; but now especially, when there is a temptation before us, then we *sanctifie him, indeed, by fearing him, and shewing, nothing can abstract him from our hearts*. 2. *We sanctifie Gods name, at such a time, by our fear; because, by such a fear, at such a time, we acknowledge God to be a greater, and more deserving object of our fear, then any thing in the Earth besides*: and this is a great Sanctifying

Sanctifying of Gods name, when we exalt him above all gods; for it is (on the contrary) idolatry, for us, to act any affection of love, fear, desire, delight, upon any object, more then God. Take, now, this direction; dost thou begin to fear such an object? Say to thy self; Now have I an opportunity to *Sanctifie Gods name*; by exalting him above every thing, with my fear. My Soul I haſt thou not watched for ſuch an opportunity as this? Thou wilt ſometime ſay, O that I had an opportunity, to try whether my ſoul doth not love, deſire, delight in God, &c. more then any thing in the world beſides; thou wouldſt be glad of ſuch an opportunity: why now thou haſt an opportunity, to try whether thou doſt fear God, more then any thing in the world beſides: there is nothing more terrible to thy Nature, then this. Now Sanctifie the Name of thy God, by thy fear. Now ſhew, that thou feareſt him, more then any object below him; *Sanctifie the Name of the Lord, and let him be thy fear.* That's the firſt Direction.

Secondly, Do but *Conſider the League that God hath made, betwixt thee, and the Creatures.* The Creatures, they are but Gods Subjects; when he made man, he made him his Viceroy upon Earth, to order and command every creature in it. The Lord gave him his crook and his ſtaff, and he was Lord Deputy of the Creation, *Pſal. 8. 6, 7, 8.* Thou madeſt him to have dominion over the works of thy hands, thou haſt put all things under his feet. Only, ſaith God, (as Pharaoh to Joſeph,) *in the throne I will be greater then thee:* (and good Reaſon, ſure,) This Monarchy he had, was not abſolute, but conditional, and mixt; it was (*Quamdiu bene ſe geſſerit*) to continue, ſo long as he ſhould obey God, in order to it, ſo long as it laſted. God ſummoned in the Creatures, to a general meeting, *Gen. 2. 20.* to acknowledg their Sovereign, and take the oath of allegiance to him: *Adam gave names to all cattle, and to the fowl of the ayr, and to the beaſts of the field.* Adam aſpired

2. Direction.

Pſal. 8. 6, 7, 8.

Gen. 2. 20.

aspired higher, and he would, in the throne, be greater than God; whereupon, God calls in his Commission, dischargeth the creatures of their allegiance; and the dutiful creatures, that had not forgot their Creator, so soon as *Adam* had, all took Gods part, and proved enemies to man; and though they acted not, but by Gods Commission; yet at any time, they were very nimble in the execution of that: and as God called them out upon parties, they came and fell upon those whom God had proclaimed Rebels. The frogs, and lice, and flies, and locusts, against *Pharaoh*; (poor things! did they ever fight before?) the Sun and Moon against the *Canaanitish* Kings; the Stars against *Sisera*; the very Mice and Rats against *Hatto*. Now when the Lord marries a Believer to himself, he makes a league for him with the Creatures, *Hosea* 2. 18. *And in that day, I will make a Covenant for them, With the beasts of the field, and with the fowls of the heaven, and with the creeping things of the ground. In what day? see ver. 19. It is the day in which he betrothes the soul to himself. Observe also another place to this purpose. Job* 5. 27. *For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.* As a King, if he hath made peace with another Prince, with whom he hath had war, he proclaims the peace throughout his Dominions; or as a General, if an enemy hath made a peace with him, he gives him a pass through his quarters: The Earth is the Lords Kingdom; when the soul hath made peace with him, he proclaimeth the peace throughout the Earth: Let all Creatures, that are my Subjects, (saith God) take notice, that such a one and I, are at peace, that so they may do no hostile acts to him. The several orders of the Creatures are the Lords Regiments, which have their quarters assigned them: when the Lord makes peace with a Soul, he gives it a passe, to this Effect; To all Creatures under my Command: *Let this Creature, this man, this woman, passe through your quarters, without let or molestation, till he comes*

Hosea 2. 18.

Job 5. 27.

comes to his place, to lye down in the dust, where he was born; for dust he is, and to dust are we returning. Now is this true? and canst thou fear, Christian? No Prince fears his neighbour Prince, with whom he is in league; or if he doth, it is because he hath used to be unfaithful, which thy God never was yet to any Covenant he made. Remember, and think well, of the league made betwixt thee, and the Creatures. Those wretches, *Isa. 28. 15.* did not fear death and hell; why? they said, *We have made a covenant with death; and with hell we are at agreement:* and canst thou fear a creature? hast not thou a covenant made? art not thou at agreement with it? The Lions were at agreement with *Daniel*; and the fire with the three children: Consider that. But,

Isa. 28. 15.

Thirdly, whether there were such a Covenant, or Agreement, or no, do but consider; *That the Creatures all obey God, thy Muster.* I told you the last day, that diseases do: he must say to them, *Goe, and they Goe; Come, and they come; Do this, and they do it,* I tell you now, there is never a creature, but doth: The Frogs fell upon *Pharaoh: Exod. 8.* But they came not, till the Lord sent *Aaron* to becken them: *V. 5.* The Lord said unto *Moses*; say unto *Aaron*, *stretch forth thine hand with thy rod, over the rivers, over the streames, over the ponds; and cause frogs to come up upon the land of Egypt.* And so for Locusts: *Exod. 10. 12.* and so Lice, *Exod. 8. 16.* Man is such a Rebel, that he will move, sometimes, contrary to Gods command; but the creatures will not: which is excellently hinted in that, *Hosea 2. 18.* The Lord saith, that for all other Creatures, he will make a league, for his Saints, with them; but he doth not say, I will make a league, for them, with prophane ungodly men: no, for the mischief that may be feared from them, he promiseth help another way, *I will break the bowe, and the sword, and the battle, out of the Earth, and I will make them to lye down safely.* As if he should say; Wicked men are unruly, and less at my command,

3. Direction.

*Exod. 8. 5.**Exod. 10. 12.**Exod. 8. 16.**Hosea 2. 18.*

Mark 4.41.

mand, then the poor brute creatures; but if they do take up a sword, or bow, or wage a war; I will break their bowes, and swords, and *make you lie down safely*. But this is but a digression: Every brute Creature is at Christs command, *Mark 4.41. They cryed out, what manner of man is this, that even the Winds and the sea obey him?* The creatures obey God: 1. Doing nothing without his direction. 2. Coming of any design, upon his Call. Now think of this, and thou canst not be afraid.

1.

1. The Creature cannot come near thee, unless God bids it.

2.

2. If it hath any natural quarrel with thy Nature, God will restrain it.

3.

Rom. 8.28.

3. If God gives it a Commission, there is no ground why thou shouldst fear it. For first, Thou mayst be sure it comes for good, *Rom. 8.28*. Secondly, Thou canst not hinder; if when it thunders, thou runnest under thy bed with *Caligula*; yet there Gods right hand, by his creature, will find thee out, *Exod. 8.3*. Frogs came into *Pharaoh's* bed-chamber; (one would wonder how they should get up the stairs, but that God helped them:) Fear not, either they shall not hurt thee, though they would do; or they will hurt thee, do what thou canst. I do not speak here, to give leave to any to provoke God, and tempt him, by running into unnecessary dangers: Keep your pathe; and if you stumble, blame God: But if you go out of it, blame your selves; who bid you cross Gods way? But I hasten to a fourth Direction.

Exod. 8.3.

4. Direction.

Job 38. 25. & 28.26.

Fourthly, consider, That *the God of Nature is thy God*. He that is the great Creator of all the creatures in Nature, he that made the Earth, and the Winds, and the Seas, that sends forth the Thunder and the Lightning, the hail, and the Tempests; he hath made the way for the lightning of the thunder, *Job 38.25. & 28.26*. 2. The God that ordereth all the Creatures in Nature, and all the mighty works of it. I say, consider: This God is thy God; Thine, many

many wayes; but especially thine by a neer Covenant, *Hosea 2.18.* Thy Friend, thy Saviour, thy Redeemer, thy Christ. Oh sweet! thy light, thy salvation, the strength of thy life; what shouldst thou fear? of what shouldst thou be afraid? Natures God is thy Husband. Natures works are his servants. If thou beest a wife to an husband, and thou hast a servant looks very ugly and surly upon thee, what, dost thou presently fear him? No, thou sayest, he is but a servant; I am a wife to his Master: let him fear me not I him: that were to turn order out of doors. It is a Speech, God sometime useth, *Fear not, I am thy God.* Consider, Christian, the Lord is thy God. I proceed to a fifth Direction.

*Hosea 2.18.**Psal. 27. 1.*

Fifthly, *Weigh but with thy self, what a folly it is, and what an ill Character it is, to fear where no fear is.* I shewed you before, that the Psalmist gives it as the Character of a wicked wretch; one that calleth not upon the name of the Lord. 1. It is irrational, to fear shadows, no things. 2. It is much more unchristian; for if it doth not bebecome a reasonable creature, to fear that which is not formidable; much less a Christian, that should act higher then Reason; and shew Reason for some things, against Reason it self. Say to thy self then; here is nothing to be feared in this thing, which I fear: what? should such a one as I fear? what? one that professeth to call upon the name of the Lord? and shall Passions in me, master Reason and Grace and all? God forbid. I hasten to an end: I shall name two other directions, that shall most properly concern such as are afraid of the Great works of GOD in Nature; as Thundering and Lightning, &c.

5. Direction.

Sixthly, therefore, Consider, That at this time, *Thy God, thy Father, is shewing his glory.* If a childe should have a father that is a General; and he should see him put on his coat of Mail, his Sword, and other like attire, that may strike a terrour into one; doth the childe

6. Direction.

cry? if it doth, we say, it is a very silly one, and it is, because it doth not know its father in that habite; or else it is a very little one: but if a childe be of any age, or have any wit, it will rather Triumph to see its father in his glorious habite, with his Trumpets before him; however, he will quiet himself, and say, it is my father, It doth not trouble a Judges, or an High-Sheriffes wife, or childe, to see their fathers, or husbands, at an Assize, in their Robes, and with Trumpets and Halberts before them. Consider, Christian, doth it Thunder? is there an Earthquake? Thy God is discovering his glory; the lightning is but the flashing of his Countenance; and the Thunder, the noise of his voyce: it is but the sound of the Trumpet, before him, his voyce; by which, saith the Psalmist, *he maketh the bindes to Calve*. Thunderings proceed from the throne, *Revel. 4. 5.* and Lightnings too. *Ibidem*, why shouldst thou be afraid? Look on this terrible one, well, and thou wilt know him, for all his terrible voyce, and his coat of Mail, wherewith he is clad. He is thy Father, thy Saviour, thy God: Thou shouldst rather Triumph, and say; Hark what a God I serve; he makes the heavens crack, and the earth shake. See how my God shews his glory from the East. I will add but a word more.

Job 40. 9.
Psal. 77. 18.

Psal. 104. 7.

7. Direction.

1 King. 19. 12.

Lastly, Consider well, *That the Lord hath spoke to thee in a still voyce*. Thunder is called, in Scripture, the Lords voyce, *Job 40. 9. Psal. 77. 18. and Psal. 104. 7.* I read a story, applicable to this purpose, in the *1 Kings*, chap. 19. verse 12. God, there, was to appear to *Elijah*; first, *came a great strong wind, verse 11. that rent the Mountains, and brake in pieces the rocks, before the Lord*; but the Lord was not there: not there? but he was there; how else doth he fill all places? or secondly, how came the wind to work such effects, but by the power of his presence? Or thirdly, how is it else said, *The Lord passed by, and a great strong wind, &c.* But the meaning

meaning is, the Lord was not there, so as he would speak from thence to *Elijah*; he was in the wind, when he made it bring the Locusts on *Egypt*. Well, then came an Earthquake, *But the Lord was not in the Earthquake*; that is, not there, to speak to *Elijah*: he was in the Earthquake, when the Earth swallowed up *Corah, Dathan, and Abiram*; but he would not speak to *Elijah* out of it. Then there past by a fire: But the Lord was not in the fire, that is, again, not there to speak to *Elijah*; he was in the fire, when he was in Mount *Sinai*, to speak his law to a stiff-necked people: but after this, came a *still small voyce*: There, the Lord was, that is, from thence he would chuse to speak to *Elijah*. Gods voyce, to thee, that art a Believer, is a still small voyce; the voyce of his Gospel, *Isa. 55. 1, 2, 3.* Now God doth not use two voyces to them that will hear, &c. The Thunder is not Gods voyce to thee, nor the hail and tempest. The hail was his voyce to the *Canaanitish* Kings; and the thunder was his voyce to the Enemies of his Church, *Psal. 104. 7.* It was his voyce to *Caligula*, and a terrible voyce; and it was no wonder, that he run under his bed, rather then he would be spoke withal; but thou hast heard his still small voyce: If a wife or a child should see their husband or father, charging his pistols, or firing them, they would not guess it was at them, but for his enemies. What though God chargeth his Pistols with thunderbolts, and fires them with lightnings; it is for his Enemies, not for thee, that art his Spouse, his Childe. He speaks to thee, in his still small voyce: be not afraid, no hurt is meant thee. God sayes onely to thee; this I can do: see my power; not, this I will do: on the wicked he will rain snares, and hailstones, and coals of fire.

And now I have done with these directions, apply them by Faith, and Prayer, and the Lord give a blessing to them.

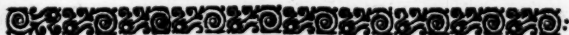
And now I have also done with all the Cases of Con-

Isa. 55. 1, 2, 3.

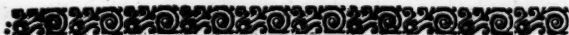
*Josh. 10.
Psal. 104. 7.*

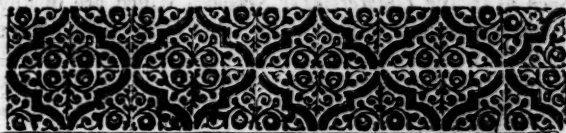
sciences, concerning fears ; which I shall speak to, as being one of Faith's Enemies, upon which it exerciseth its conquering power.

I shall hereafter, God assisting, proceed to a second object of Faiths conquering power, *viz.* Dejections, and disquietments of Spirit, which Faith also sets it self on work to conquer in a gracious Soul. But no more at this time.



THE





The Eleventh SERMON.

PSAL. 42. II.

Why art thou cast down, O my soul? why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.

CAP. 4.

Concerning Disquietments of spirit, and such Cases of Conscience, as arise from them.

Have, for some while, insisted upon the satisfying, and directing of a gracious Soul, labouring under such scruples as often arise in a gracious Soul, from the conceived defect of Faith, in regard of its mis-judging it in its conquering power. I shewed you, that it is the work of Faith, to conquer; as all corruptions in the soul, which are the standing corruptions of all Natures; so especially, such as occasionally arise, and most trouble a Christian, in the beginning of its Conversion; being, as it were, the pangs of the new birth. I shewed you, these were several, either *Enemies from within*; as 1. Carnal and slavish fears. 2. Disquietments and dejections of spirit. 3. Carnal

In the Chapel, January the 11. 1648. Sect. I.

3. Carnall reasonings. 4. Doubtings, or from *without*: Such as are the *temptations of Sathan*, which are usually greater, and more impetuous, at such a time. I have done with the first, *viz.* Fears.

I come now to a second, *viz.* *disquietments and dejections of spirit*, which are very usuall, especially to young converts, and chiefly to such of them, as are naturally of *more melancholly serious tempers*, then others; or of *more melting tender natures*, then others: the melancholly nature is like soft wax, that press it but any thing hard, and the seal runs into it, and is swallowed up in it: and it is the great design of Satan, when he sees he cannot oyle up a poor soul, with a groundless presumption; to try if he can hurle it down into a deadly despaire; so that the cause of such dejections is double. 1. *Partly, in nature*; the natures of such as are melancholly and serious; or of such as are more tender and melting, being easily pierced and melted. 2. And partly, *extraneous*, from Satan, who makes it his design, to hurle the soul down in despaire. Now Sathan hath the wit to suite the garment to the body; and as there is no Christian that escapes shot-free; so where he sees a temper that is fit for such an impression, he leanes harder upon his seal: and hence it is that such Christians have ordinarily more deep dejections, then others, and more frequent, and sad: But here's not a'l; when he hath brought the soul into a snare, then he perswades it, there is no getting out of it. First he labours to disquiet and deject the soul, and then he tells it, that there is no true believer could be so disquieted, as it is: and upon this is the Christian perplexed, and ready to sink in the pit, into which it hath cast it self, not knowing how to get out of the net, which it self hath woven. Hence you shall often hear such Christians complain, in this, or the like manner.

Alh Sir, it is impossible I should have any true faith, or grace; certainty, if I had any interest in God, I should not have

have such a portion of sorrow ; I should at some time or other be able to look upward, and rejoyce in the Lord Jesus Christ : but alas I am so troubled, I cannot speak, and yet I am not troubled enough ; my spirit is never quiet. I bang down my head all the day, and have no peace ; I cannot yet look up with comfort to God ; I am convinced it is my duty to rejoyce in the Lord ; but I neither do it, nor can do it, and can I have any true grace in mee ? Now, for the speaking something to this ordinary complaint, of Christians I shall observe this method. 1. I shall shew you, upon what false supposition this complaint is grounded. 2. What true position in the complaint is couched. 3. I shall give you some considerations, to stay the spirit under it. 4. I shall administer some directions for such Christians, how to carry themselves ; and what they ought to do, in order to the removall of these soul-disquietments ; or at least, so much of them as is sinfull. For the two first, I shall briefly dispatch them.

First, The false supposition, upon which this complaint is grounded, is this ; *That wheresoever there is any soul-trouble, any disquietments and dejections of spirit, there is a want of faith, and true grace.* Now this is false, unless we shut Job, David, and Heman, and Asaph, all out of heaven, because they went out weeping : you see Davids good soul was disquieted, in the words of this Psalm, which I have here read unto you ; and how often doth Job complain ! and how sadly did the Spouse complain, Cant. 3. and Cant. 5. I Nay, even the fountain of grace it self was troubled, though not mudded with sin, Job. 12. 27. *Now is my soul troubled, and what shall I say ?* O rare love ! Christs soul is troubled ; grace in the fountain, was not alwaies at a calme : but I shall speak more to this, by and by ; that's the falsely supposed notion, upon which mis-giving Christians ground their complaint.

But Secondly, as we say, there is no smoke without some fire ; so it is certain, that this erroneous and mista-

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Cant. 3. 1.
Cant. 5.
Job. 12. 27.

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king complaint, hath some latent truth in it, and that is this ;

That there is some soul-trouble, some disquietments, and dejections of spirit, that are inconsistent with true grace, and true faith. This is the truth, upon which the mistaken complaint stands, as upon the right foot : Now therefore for my better order, in proceeding to the discussion of this case ; I will only premise some distinctions of disquietments, for the better understanding both of what I have already said, and also what I have farther to say.

Disquietments and dejections of spirit, may be variously distinguished. But I shall only, as to my present purpose, distinguish them. 1. From their ground. And, 2. From their measure. *A dejection or disquietment of spirit, is a voluntary sullen casting down, and saddening the spirit.* Now this is for some cause ; and the cause in generall, is some evil that either it lies under, and hath befallen it ; or that it apprehends, hanging in a black cloud over it, and ready to empty it self upon it : this the soul thinking seriously of, falls into a sadness, and disquietment of spirit : the cause is alwaies either. 1. Externall. or, 2. Internall. The body and soul of man are his two parts, the one is the outward, the other is the inward man ; crosses in the world, in goods or name, &c. or, the want of something we would have, or afflictions upon the body ; these are externall evils, which, when they are either fallen upon a man, or feared as comming inavoidably, create a dejection, in such natures especiall, as I before told you of : the soul is the inner part of the man, and hath its evils, as well as the body. 1. Evills of sins, and, 2. Evills of punishment ; now, when these have already fallen upon the soul, or are, as the soul apprehends, just falling, this again being strongly apprehended by the soul, creates a sadness, and dejection in the soul ; either when the soul considers how much it hath sinned, and doth sin, and cannot but sin ; this was the
cause

cause of holy *Pauls* distemperature, *Rom. 7.22.* Or, when it seeth it cannot attain such a degree of grace and holiness as it should, &c. Or, 2. When it apprehends, either, that it doth lye under some evill of punishment, that *God doth not hear its prayers* : or, *that God hath with drawne the light of his countenance from it* ; or, *that it is in a danger of everlasting punishment*, &c. These are the severall different causes of dejections : and from hence, is the first distinction of *disquietments*, into. 1. *Such as are for things temporall* ; Or, *Such as are for things spirituall*. Whether they be. 1. *Private evils*, consisting in the want of the enjoyment of that bodily or spirituall good, which we desire. Or, 2. *Positive evils*, consisting in our present sufferings of some evils ; which suffering, may either be. 1. The suffering of our thoughts and spirits meerly by fears. Or, 2. The suffering of our bodies and souls themselves, under the infliction of some present incumbent evill : from these severall causes, may disquietments arise ; and in regard, that the evill of the body and soul may be various, either felt or feared ; and so there may be, many collaterall causes of disquietments ; there may be many cases also arising : but I shall only speak to the generall. 2. When for these causes or any of them, a Christian hath cast him, or her self, into such a dejection, and disquietment ; this distemperature of soul, is either more or less : in some, in an exceeding manner ; even to a totall despaire, and a finall refusall of comfort : in others, in a more moderate and well tempered measure, not looking upon it as the end, but the meanes ; not saying, there is no hope, but yet retaining a lively hope ; despairing wretches, and damned reprobates, and devils, disquiet themselves : It is a piece of hell, *Weeping and Wailing, and gnashing of teeth* ; but that is their end ; this they think is their miserable work, and all their portion ; they have nothing else to do, but to stand and wring their hands, and gnash their teeth, and curse themselves. But now

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there are other dejections and disquietments of spirit occasioned, thus, the soule considers it self as a sinner, and looks upon it as its duty, to put its mouth in the dust, *if so be there may be hope*; it doth not give all over for lost, but sayes (with *Ezra*) though secretly to it self; there is hope in the God of *Israel* concerning this thing; yet even this may be sinfull, being. 1. Either not upon a right ground Or, 2. Not ordered in a right manner, there not being a due measure kept. And hence a riseth, now, my second distinction of dejections, and disquietments of spirit: first, *they are such*, 1. *Either as they are accompanied with, or tend to despaire*. Or, 2. *Such, as though they be troubles to the minde, yet do not banish hope*; but yet the soule retains hope in God; and such was *Dauids*, in the text which I have read to you: *Hope still in God, for I shall yet praise him*: now having premised these two distinctions, to which all sorts of disquietments and dejections of spirit may be referred; (they being, *either for things temporall, or for things spirituall*; either such as are *without hope, or such as are accompanied with hope*.) I shall in the next place, for the comfort and stay of such Christians as labour under the burdens of spirit, propound such considerations or positions, as shall contain the truth, concerning all sorts of dejections, and disquietments. I shall give you the truth in ten positions; two of them, shall properly concern disquietments of spirit, for things temporall: four of them shall properly concern those disquietments, that are for spirituall things: four more, shall concern both sorts, joyntly.

10 Positions.

Sect. 2.

1 Position.

The first Position shall be this, *That true believers may at some times, and in some measure be troubled and disquieted, for temporall things*. I shewed you before, that the cause of disquietments of spirit for things temporall, is some temporall evill. 1. Either really feared and apprehended. Or, 2. Really inflicted, and felt, whether it be a privative evill, which consists in the absence, and

want of some conceived good, which the creature apprehends would be a singular futable good for it; and not being able to obtain it, either not presently enjoying it, or, fearing it shall not be able at all to enjoy it; it may cause the Christian a secret disquietment, and discontentedness of spirit; or, whether it be a *positive evil*, which is some burthen, that either for the present instant it groanes under, or, else sees, by an inevitable providence, so neer hanging over its head, that there is no avoiding it; I say, for either of both these, even Gods own dearest Saints, through the weakness and corruptions of their natures, *may be disquieted*. This is plain, from many places in Scripture, and many presidents of Gods holy ones: if *Rachel* want children, *Gen. 30. 1.* she will be disquieted for it; and in a great disquietment of spirit she comes to *Jacob*, and cries, *Give me children, or else I dye*; she apprehended that children were a good, and a futable good for her, as *Jacobs* wife; now wanting this, she is disquieted: *Elijah*, another holy person, yet we shall finde him in a disquietment of spirit, in the 1 of *Kings*, 19. Chapter the 4. vers. *Jezebel* had sent a message to him, threatening his life; he goes into the wilderness, vers. 4. and comes and sits down under a juniper tree, and *requested of the Lord, that he might dye*; and so vers. 10. and vers. 14. The evil was a temporall evil, his life was aimed at; yea and it was not evil presently inflicted, and really felt, but only impending; and he thought he could hardly avoid it. He knew, if *Jezebel* catcht him, he should dye; and he thought there was, in an humane eye, no rational probability of his escaping her bloody hands, long; this works upon his spirit, and hatcheth a disquietment in him: For evils really inflicted, we have many instances; as *Job*, in what sad disquietments of spirit do we finde him, even for his outward troubles and afflictions, as well as for his inward sufferings? we finde also the like in *Isaiah*, and *Jeremy*, in regard of the sad errands that God often sent

Gen. 30. 1.

1 Kings 19. 4.

Jon. 4. 1, 2, 3, 7,
5, 7, 8.

Joh. 12. 27.

Cant. 1.

Cant. 2.

them upon, and the inefficaciousness of their ministry : Many also are the instances of *David*, in his several Psalms, composed in the times of his Outward Troubles; whether occasioned from the Persecution of *Saul*, or the Rebellion of *Absolom*. And so for *Jonah*, what a strange disquietment and distemperature of spirit, do we finde him in, in the fourth chapter of his Prophecy ? and what was the cause ? but 1. One while the feared evil of the obloquy of a false Prophet. 2. Another while, the incumbent evil of the Gourds being taken away. These so distempered him, that he is angry with God. 2. wishes to dye, and was displeased exceedingly. Nay we may say, that even the Lord Jesus Christ was disquieted, with the really apprehended fear of death, his soul was troubled, *Joh. 12. 27.* he was in an agony, he prays twice ; though his was such, as no sin accompanied it : he was not disquieted like us, because without sin. Thus you see, the pretious servants of God may be disquieted for temporal things : I put in, *Some times*, and in *some measure* ; for this disquietment of spirit for temporal things, is not a constant temper in a gracious Soul : nor will they at all times be troubled, though there be the like occasion. *Rachel* was a great while patient, before she cryed out. *Elijah*, at another time, told *Ahab* to his teeth, that he was the man troubled *Israel*. *Joh*, at one time, keeps his spirit quiet, in the midst of all his losses, and contents himself, to think, that the Lord took no more then he gave : and so *David*, and the rest ; but at some times, they may be so disquieted. You will say, *what times are those ?* Truly, it is hard here, to give a set and standing Rule : but in short, thus ; *When corruptions are high, and temporal crosses are sad and long, and the Lord permits Satan to do mischief.* But that which I chiefly aymed at, by the word, *Sometimes*, was, That the Christian is not alwayes disquieted, but at some rare time he may ; yea and I put in, *In some measure too* : not to despair, and cast away his confidence in God ; no, nor yet to forget God.

God. *All this have I suffered, (saith the Psalmist) yet have I not forgotten thy precepts.* But of this, I shall speak more hereafter, when I shall come to shew you the difference betwixt the servants of God, and wicked men; in their disquietments.

I now pass from this, to a second Position: And that is this;

That all disquietments of Spirit in the servants of God, for things external, or temporal, are sinfull. I do verily believe, both Rachel, and Elijah, and Job, and David, and Jonas, and those other servants of God, which we read of in Scripture, that were disquieted for worldly things; I say, I do verily believe, they all sinned in it. For Jonas, the case is plain. Now the grounds of it are plain enough: for first of all, *the cause and mother of such a disturbance, is sinfull.*

2. Position.

What is the ground of any Christians disturbance, for temporal things? Why should a Christian walk with a disquieted spirit, because he hath lost a friend, or lost an estate, or cannot obtain such a thing as he desires?

Surely, the ground is; 1. *A Want of contentation in God.* It is the great duty of a Christian, so to be taken up with God, and filled with him, that he should desire nothing else besides him; but think it is enough, and a miracle of mercy, if God continues himself to the Soul; though it want every thing else: to look upon God as a portion, and a sufficient portion for us, *Psal. 73. 26. God is my portion for ever, Psal. 119. 57. Thou art my portion, O Lord: and so, Psal. 142. 5.* Now if this be the great duty of every Christian, to look upon God as his All, his portion, his enough; (as he is not worthy of God, that does not;) Then whatsoever in a Christian argues a spirit contrary, is sinfull. Now all disquietments of spirit are contrary, and argue a discontentation of spirit, *Psal. 37. 7. Trust in the Lord, be silent to him.* Why art thou disquieted? because thou hast lost such a friend? if there be such a contentation

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*Psal. 73. 26.
Psal. 119. 57.
Psal. 142. 5.*

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in thy spirit, that if thou hast neither father, nor mother, nor friend left thee, yet thou wouldst rejoyce in God, and say, he is sufficient for me.

2. As they are bred for want of faith and contentation, (being creatures of corruption and putrefaction,) so they are, likewise, accompanied with a *constant rebellion against God*: what is thy whole work of disquietment of spirit, in effect, but a saying, *God hath not dealt well enough with me*? If he had, I should obtain such a thing, such a good, as I desire; I should not have known such an Evil, which I fear, or which I feel. Mark, here, how the poor clay sayes to the Potter, *Why am I thus*? how folly would be a teacher to infinite Wisdome! God sayes, by the wise dispensation of his providence; It is better for thee to be without, then to have such a father, such a mother, husband, wife, childe, estate, comfort: Thou sayest, no, it is not better.

Question.

But you will say; *How doth God say to me, It is better for me to have such an Evil, then want it? or be without such a friend, or such a good, then have them? or how do I say to God, It is not better, I speak nothing?*

Answer.

To thee first, Thou sayest; Ay, if I knew God said so to me, it were something, but I do not know it. I answer, he doth not speak, *voce*, but *re*; not by a lively voyce, but by his dealing thus: God hath given this as a standing rule; *No good thing will he withhold from them that live uprightly*: Take this (saith God) for a standing principle, and general rule; and so, *Matth. 6. 33.* *All these things shall be added to you, viz. to you that seek first the Kingdom of God; and the Righteousness thereof.* Now God never delivered his mind contrary in any thing; he never said at one time, This is the Rule I will walk by towards you; and afterwards failed in any particular dealing concerning it: So that this Conclusion is to be fetcht, as an undoubted truth of God, from those places; *That God will, at no time, withhold from his Saints and servants, that which will be*

Psal. 84. 11.

Matth. 6. 33.

for

for their good; nor bring upon them what shall be for their hurt. This is Gods heart to them that fear him. His thoughts towards them, are thoughts of peace, and not of evil: Though he may chide sometimes, and seem to smite his people; though he may tell them, he will not give them such a good thing they ask; nor take off such an evil from them, either as they feel, or fear; Yet we must not say, God fails of his Word; *That no evil shall come nigh his people,* and that *no good shall be withheld from his people,* Psal. 84. 11. But we must only say this; God hath better Eyes then we; & so lay the fault in our eyes, not in Gods truth. Now, by disquieting our selves, we intimate, that we judge the thing is evil, which we disquiet our selves for; or else why are we troubled for the feeling of it? we judge that the thing is good which we want, and that the want of it, is an evil to us; or else why are we disquieted? for all know, that it is the Nature of the soul of man, to be pleased with, and to rejoyce & delight in that, which it apprehendeth good; not to be disquieted for it. Now, therefore, in being disquieted for the want of the Enjoyment of such a friend, or such a good thing; or for the feeling, or the fear of such a loss or mishap; thou dost really say, *The want of this good is an evil to me, And the thing which I am troubled for, is an evil to me; that which I fear is an evil,* or else thou wouldst not be disquieted. Now, in saying so, what dost thou but give God the lye? what dost thou but make him blind, that thou mayest see? he sayes; If I be a God of truth, all my dispensations to thee (of which this is one sure) are good, and shall be good, and for good. Thou sayest, They are not; for if they were not, thou wouldst not be disquieted for them, and dejected at them: Then it necessarily follows; either, 1. That God is a lyer, and hath failed in his word: or 2. That God doth not know what would be good or evil for thee, so well as thou: and it is plain, thou dost say to God, though not in effect: *It were better for me to be in such a condition,*

Psal. 91. 10.

condition, to enjoy such a comfort, and to be rid of such an evil, then not: for otherwise; why 1. Dost thou desire it? Or 2. Why art thou troubled for the want of it, if thou didst really judge thy present state, better then that which thou desiredst? it is certain, that the mind cannot be carried out to desire any condition, that it apprehends really worse then that which it is in. So that, in such a disquietment, there is necessarily an effectual calling in Question: 1. Either of Gods *truth*; or 2. of Gods *wisdom* and knowledg, to discern betwixt good and evil. 3. There is an *Exalting* thy self above God, as if thou knewest better then he. 4. There is a *Rebellion* against God in the whole distemperature; thou flyest in the face of Providence, and maintainest a war in thy spirit against Gods will.

3.

3. It wil appear to be sinful, to be disquieted for temporal things; if we do but consider *the effects of such disquietments*: First, what glory hath God by them? But secondly, ordinarily, he hath abundance of dishonour, and is a great loser by them. 1. The spirit is indisposed to duties. 2. Deadded to its close walking with him. 3. Walks not as becomes the Gospel. 4. Is ready to use irregular means, to attain its Ends: do these Effects please God, think we?

4.

1 King. 19.

Jon. 4.

Joh. 7. 10.

Besides, 4. It appears they are sinful, by Gods continual chiding of his people off such tempers, 1 King. 19. God sayes to *Elijah*, *What dost thou here? Arise and eat.* To *Jonas*; *Dost thou well to be angry?* To *Joshuah*; *Get thee up Joshua. why lyeest thou on thy face?* By all these, it will appear, that such disquietments are sinful. The nest-egg, you see, is venomous, and the substance of the act is venomous, and the effect is venomous; and God chides off his people alwayes off them.

Object.

But you will say. *What then, is all sorrow, for want of some good, which we think would be a suitable good for us, or for the loss of some friend, some good, which we thought was*
a suit-

a suitable good for us? Or for some evil, which we think is evil: is all such sorrow, sinful?

I answer: 1. *All such sorrow is not sinful*; I say, *All of it*. Sorrow is a Natural Affection placed by God in the Soul, whose object is evil; and could we act it, 1. *purely*. 2. *upon a right object*, it would not be sinful.

But secondly, *So corrupt is our Nature, that we cannot act such a sorrow, but we shall sin*; either, first, in the *excessive measuring of such sorrow*: or secondly, in the *misjudging of the object*; calling good, evil; and evil, good: or thirdly, *In not ordering the sorrow to a right end*, which is the glory of God.

Thirdly, I answer; *We may be sorrowful for such evils, if the ground of our sorrow, be not the evil that is felt or feared, but the evil of sin*; grieving, lest we should have sinned against God, and so have caused him to deny us the good which we apprehend would be so suitable: or 2. *To bring such a sensible evil upon us*.

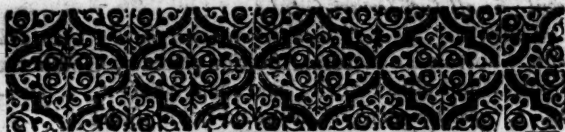
Fourthly, I answer, That *all such sorrow as causeth a disquietment and discontentation of spirit, is sinful*. For this is a *distemperature of our Natural affection*, and an *over-acting of it*; and this is sinful, for the causes afore mentioned. And now I have done with the second Position: Now for thy stay, Christian, consider, that such a disquietment doth not argue a nullity of faith, or true grace; for even Gods own dear servants, through the weaknesse and corruptions of their Nature, have often fallen into such distempers. But yet, for thy caution, consider, That such disquietments are sinful, and argue a weakness and imperfection, and a want of that due proportion of Faith, and true grace, which should be found in thee. Take heed, therefore: This is the truth concerning disquietments of spirit, for things temporal and external: Now, there are other sorts of disquietments, for things spiritual, and internal: but concerning these, I shall speak hereafter.

Solut. 1.

2.

3.

4.



The Twelfth SERMON.

PSAL. 42. II.

Why art thou cast down, O my soul? Why art thou disquieted within me? Hope still in God; for I shall yet praise him, who is the health of my Countenance, and my God.

In the Chap-
pel, January
the 18. 1648.

Sect. 3. 49.

3.

Joh. 12. 27.

Rom. 7. 23.

Proceed, now, to such considerations; as shall be of further use, to stay up, and comfort a Soul, under disquietments of spirit. I come to such as shall properly concern a Christian; that is disquieted for some internal cause; and upon that score, questions.

Thirdly, therefore, *Gods own dear Saints may be disquieted for spiritual causes.* Christ himself was troubled in Soul, *Joh. 12. 27.* Now is my Soul troubled, and what shall I say? Now was the cause of his trouble a meer external cause, because he was to dye; but it was a poenal satisfaction for the Soul troubles of Gods Elect: for their sins, he suffered that trouble of spirit, which they should have suffered. *David*, and *Heman*, and the Spouse in the *Canticles*, and the Church in the *Lamentations*, are all several witnesses of this truth. *Paul*, though the chiefest of the Apostles, yet meets with a Soul-trouble, *Rom. 7. 23.* they trouble the Lord Jesus Christ, and they must give Christ

Christ leave to trouble them sometimes, *Psal. 30. 6. Thou hiddest thy face, and I was troubled.* *Manas* is so troubled, that he cannot speak; and it was not without trouble, that the Soul *by night upon her bed*, sought him whom her soul loved; she sought him, but she found him not. It was not without soul-trouble, that when she had given the Lord Jesus Christ an unkinde answer, and he withdrew himself, her soul failed when he spake. Soul-trouble is a distemperature, that the Believers soul is liable too; and that in three causes:

1. *When Temptation is violent.* Christ himself was troubled thus: Such winds shake strong houses; believers Souls are often thus troubled; troubled to resist them, troubled for fear they should prevail.

2. *It may be troubled for sin, reflexively.* There is not the holiest Saint living, but hath so much corruption in his heart, that if he casts his eye back upon any duty, any day, any action of his life, he will see cause of putting his mouth in the dust; cause to be troubled, for his troubling the Lord Jesus Christ.

Or 3. *Troubled for the withdrawings of Gods love, Psal. 30. 6. Thou hiddest thy face, and I was troubled:* if Christ be lost, *Manas* is troubled. The frowns of Christ, occasion a sad trouble in that Soul, that is more afraid to offend him, and more careful to please him, then the dutifullest child is fearful to offend, or careful to please its father. Now in regard that the Saint of God, while he lives here, hath such a body of death within; and there is such a raging Devil without, and in regard he is liable to Gods frown; I say, in these regards, the best of Believers have had their soul-troubles, for spiriual causes. Libertines condemn all spiriual dejections, as notes of too legal spirits; but as there may be sin in sorrowing and dejection for any cause, so I doubt not to say of their mirth, it is madnesse, and of their laughter, what doth it? From hence will follow, for thy comfort; That though thy soul be disquieted, and that

Psal. 30. 6.

2.

Active trouble.

2.

Passive trouble.

3.

for some inward Evil, either the feared prevalency of a temptation upon thy spirit; or the felt burthen of sin upon thy conscience; or the privative Evil of the absence of Gods love (at least so conceived) from thy Soul: Thou mayst have disquietments, and yet be Gods childe; yea the greatest soul-trouble is, ordinarily, in those that love most; the greater their love is, the more is their fear, lest they should sin; the more trouble, that they have sinned; the worse they can want the favour of God shining upon their souls. But I hasten:

4.

Fourthly, consider, *All soul-trouble, and disquietment for spiritual inward causes, is not sinful*: Active trouble, question'less, is so far from being our sin, that it is our duty to resist temptations, and struggle with Satan; this is plain enough; but all passive soul-trouble and disquietment is not sinful, but, in some measure, our duty. I told you before, that grieving (of which trouble and disquietment is but the Effect) is an affection of the soul, placed in it by God, and placed to this or that End, that it might work upon its due and right object. Now, the object of it is Evil, either *privative*, or *positive*; either felt, or feared; inflicted, or imminent: now, of all evil, sin is the greatest, and truest. Punishments are but evil in the Notion, as they are apprehended by us, but are good in themselves, coming from God, and being but the Effects of his justice. Therefore it is so far from arguing a total absence of grace, to be at some times, and in a due measure disquieted for sin, that it is the Christians duty, and so far from being as a curse, that it is promised as a blessing, *Zach. 12. 10. they shall look upon him whom they have pierced, and mourn as a man mourneth for his only begotten Son.* The Prophet Jeremy complaineth, that God had stricken his people, and *they had not mourned*, Jer. 5. 3. and God commands his back-sliding people, Joel 2. 12. to turn to him *with mourning*. Davids heart smote him, when he had numbered the people. Peter went out and wept bitterly, when he had denyed

Zach. 12. 10.

Jer. 5. 3.

nyed his Master; and yet who ever durst say, that either *Dauids* or *Peters* soul-disquietment was sinful, in the whole? But,

Fifthly, consider, That *Considering the Corruption of our Natures, that cannot act any act of grace, but sin will cleave to it; it is scarce possible, that we should be disquieted, although it be for our sins, (questionless, the justest cause of tears in the world,) but we shall sin.* Such poor creatures are we, and so much a power hath the corruption of our natures in us, that we cannot begin any good act, but if we begin it in the spirit, we shall manage it, and end it in the flesh. Our tears are not Chrystal drops, but puddle water; but as the water is not miry and dirty in it self, but as it is in such or such a place, from whence it contracts dirt and mire, which is mixt with it, and makes the water (clear in it self) to be miry, and inseparable from some muddiness and filth; so it is with the drops of our hearts and eyes for sin, they are Chrystal clean drops in themselves; but when they come to be dropt from our eyes; and the grieving, which is a Chrystalline liquidness of spirit in it self, is seated in our muddy Souls, it becomes filthy, and inseparable from some filth or other, which in regard of the diffusive Nature of our corruptions, will necessarily cleave to it.

Simile.

Now severall wayes we may, and ordinarily do, and scarce can avoid the making of our soul-disquietment for sin, sinful:

First, *We can scarce grieve for sin, as sin, in an abstract Notion, from the hell and punishment that attends it:* ordinarily we have black thoughts of hell, or of some wrong our sin brings us, in our reputation, or in our body; and for this we are troubled. Now, although I dare not say, that all manner of consideration of these things in our souls disquietment and grief, be sinful; yet this I am sure, if we eye these most, and grieve most for these, our tears are polluted. We may eye them, (as well, as the recompence of reward,

1.

ward, on the contrary, to lift us up;) but as we ought not to eye heaven, more then Christ, in our service of God, lest we value the gold of the Temple, more then the Temple; so we ought not to eye the punishment, more then the sin; to feel and be disquieted for the one, more then for the other, lest we evidence by it, that we are more troubled for our own sake, then for Christs sake. *They shall look upon him whom they have pierced, and mourn:* it is not, they shall look upon the diseases, reproaches, hell, which they have deserved, and mourn. Now, I say, so great a stroke hath Sense in us, and so great an impression do sensual evils make upon our spirits, while we are in the flesh, that we shall very hardly work up our Spirits into a mourning temper for sin, refined from the drossie consideration of the wages and deserts of sin.

2.

Secondly, *we can hardly mourn for sin, and keep our landmarks.* Our Natures are wilde, and we cannot lay the reins upon the neck of any passion or affection, but it will run wilde, and past restraining. There is (saith the Wise man) *a time to mourn, and a time to laugh;* and so there is *a measure to mourn, and a measure to laugh:* we are alwayes erring on one hand or the other, either through defect or excess; either our mirth must be madness, or our sorrow and trouble must be so. We have lost our judgement, in measuring out any affection or passion; and must either mourn for the casting away of our hope; or so little, that it doth not dissolve the hardness of our heart. Now as we say, vertue doth not consist in any extreams, but in the middle temperate acting of any affection or passion; so doth grace teach us to act our natural passions and affections, upon their right objects, but with a due poising, and measure.

Objection.

O but, may some say, *How may I know, that my soul-trouble, and disquietment for sin, is in too great a measure? is it possible, that so great a sinner, so vile a wretch as I have been, and as I am; that have so many sins to answer for, be-*
fore.

fore God, so great scores to quit with God, as I have, should mourn too much? Ah, no, no; were my head a fountain of water, and my eyes rivers of water; could I weep my heart, my eyes out, it were impossible. I have known no measure in sinning, and how can there be a measure set in my sorrowing?

I answer: Christian! thou art strangely mistaken: 1. If indeed, that were the way to quit scores with God, then thou mightst, indeed, melt into tears: but mistake not, Christian, couldst thou weep out thy eyes, and heart; couldst thou dissolve thy head, and heart, and knees, into tears, they should not quit one score; nor wipe out one sin. Tears pay no debts. I read, that God puts his Saints tears into bottles; but I never read, that God had a purse to put tears into. I read, God takes notice of his Saints troubles, but never as pieces of merit. Weep thy heart out, a dram of Christs blood shall be more worth, then pounds of thy tears. Tears have no stamp of infiniteness on them, they will not go for coyn, in heaven: and therefore;

2. Tears may be too much, and too many; especially in four causes: 1. If they be so many, that Christs handkerchief will not wipe thy eyes clean; if thy teares dim thy eyes, so that thou canst not look up to free grace. The Issue of thy bloody tears runs too fast, Christian, if thou canst not heal it by the vertue that comes out of Christs garment of righteousness, toucht by the hand of faith: if thy Pot of Passions boyl so fast, that the throwing in the salt of Christs free grace, will not allay it; it boyls too fast. They are irregular winds and waves, that will not be stilled upon Christs speaking to them; when thy sorrow weakens thy heart, so that Christs flesh (which is meat indeed) and his blood (which is drink indeed) will not strengthen it; when heaviness makes thy heart so stoop, that a good word will not make it better. What is a good word, but a Gospel-promise? or a Gospel-truth? Now when thou sufferest heaviness, so to bow down thy heart for sin, that thou

Answer.

1.

2.

Prov. 12. 25.

Matth. 11. 29.

Matth. 5. 4.

thou art like *Rachel*, refusing to be comforted; though thou hearest a Gospel-truth powerfully brought home; such as this, that *Jesus Christ is come into the world*, to save sinners freely; to bring bread of life, and water of life, to be taken freely, not paying a farthing. I say, when now thy spirit so swoons, that such a good word as this, freshly brought to thy heart, will not make it better; or when a Gospel-Promise, such a one as that, *I will heal your backslidings, and love you freely*; or that, *Matth. 11. 29. Come unto me, all ye that are weary, and heavy laden, and I will ease you*; or that, *Matth. 5. 4. Blessed are they that mourn now, for they shall be comforted*: when such good words as these will not make thy heart better, it is so dejected with sorrow, but still thou stavest them off all, and keepest them off at armes length, believe it, Christian, thy sorrow is too much.

Psal. 77. 2, 3, 4.

A second Rule, by which thou mayst know, if thy sorrowes be too much, and exceeding measure, is; *If thou findest, that they dead, and indispose thy soul to the duties thou owest to God*. Sorrow hath an untoward influence upon the spirit; 1. *By weakning the soul in its functions*; drinking up the Spirits, which are the chief Instruments of the soul, which it useth, in acting in any acts of communion with, or upon God. It is the nature of grieving, to gather up the Soul into it self; and by such a contraction of the soul, hinder the out-goings of the soul, to any other object: See it plain in *Asaph, Psal. 77. 2, 3, 4. My soul refused to be comforted; I remembered God, and was troubled; and my spirit was overwhelmed: Thou holdest my eyes waking; I am so troubled, that I cannot speak. I make no question, but this was sinful; yea I finde the Holy Ghost prompting Heman, to confess it, verse 10. And I said, this is my Infirmitie: here was the case; he was in a trouble of spirit, and he let it so prevail, that he could not be comforted; nay he would not; his soul refused comfort: he could not sleep, vers. 4. Well, what shall he do? he is resolved*

resolved he will go *pray*; he addressed himself to that duty, and *his spirit was overwhelmed*: he was so troubled, that he could not *speak*; his soul was so contracted into, and so busied in it self, that it could not act communion with God. Dost thou finde this, that thy sorrowing for sin doth so drink up thy spirits, that thou canst not go to Church and hear, thou canst not read, thou canst not pray? &c. I say, this is a sinful sorrow. It is true, sorrowing for sin, is thy duty: But so are these acts of communion thy duties too. Now, the wise God never so ordered thy duties, that if thou performedst the one, thou also mightest not do the other: So far as sorrowing fits thee for prayer, and fits thee for duty; so far it is good: but if it comes, once, to indispose thee, and make thee unfit; it is no sacrifice that God hath commanded, but the sacrifice of a fool.

A third Rule, by which thou mayst know, if thy sorrowing for sin, and thy disquietment of spirit, occasioned by that, be sinful, is; *If it distempers thy body, and thou findest it robs that of its health, or stomach.* There are too many that have made their tears, their meat and drink so long, that now they can eat nothing else; and look upon the work of grieving and disquieting their spirits through sorrow, as such a meritorious work, that it will justify self-murther. But, Christian, Remember, That thy God hath said, *He will have mercy, rather then Sacrifice.* The Lord hates *Robbery for a burnt-offering*, who hath required this at your hands? The Lord hath bid thee mourn, not that thou shouldst wrack and crucifie thy body, but only thy lusts: he calls to thee, to weep out thy sins strength and life, not thy bodies strength and life; if it were more pleasure to him, and more his will, that thy soul should serve him, *in statu separato*, in a state of separation, sequestred from the body, then, *in statu conjuncto*, in a state of conjunction, joynd and united to the body, he could easily command it out. Therefore, if thou findest, that thy soul-disquietment and trouble for thy sin, works up to this measure,

Third Rule.

Fourth Rule.

1 Cor. 13. 3.

Soul conflict.
cap. 22. 370.

I.

sure, I beseech thee know that it is sinfull.

But suppose the nature be so stout, that though the sorrow be great, yet the body is not distempered, nor the soul so weakned, but it can do its other duties; yet know this. *that if thy fears be mingled with a dramm of pride, they are sinfull*: some have inured themselves to this weeping temper and frame, that they are ready to think, if they have sinned, yet, if they can go and spend a day, or night, or week or two, crying and beating their breasts; they shall wash out the stain, and pay a price for their sin, that will buy a pardon: what Saint Paul saith concerning love, I may here apply, and say concerning faith and Christs blood; *Though (saith he) I bestow all my goods to feed the poor, and though I give my body to be burned, yet if I have not charity, or love, it profiteth nothing*; so I say to thee (Christian!) though thou should'st make thy head a fountain of water, and thine eyes rivers of teares, and weep day and night for the sin of thy soul, yet if thou had'st not the free grace of the Lord Jesus Christ to pardon thee, and the precious blood of the Lord Jesus Christ to wash thee, it should profit thee nothing. Oh but something must be done in order, though not to the meriting, yet to the procuring this pardon and blood; for that I again say, could'st thou break thy heart, and dissolve it into teares of blood, yet if thou had'st not faith, it would profit thee nothing; for *without faith, it is impossible to please God*, and he that believeth not, is damned already: there is. 1. *No meritorious cause, in us.* 2. *There is an instrumentall cause*; but that is believing, not weeping and disquieting thy self: *God delights not in sorrow*, as sorrow; (as Reverend Dr. Sibbols notes;) and besides; 3. *It is the spirit of God that must work thy sorrow*, or, else it is good for nothing. Now think of it (Christian!) is there no pride mingled with thy teares?

I. *If thou thinkest to earne out heaven by weeping, to ransom the sin of thy soul, by the teares of the eyes, thy teares*

teares are shamefully proud : Christ might have spared his coming down, from heaven to earth ; he might have spared his drops of blood, his drops of bloody sweat in the garden, his soul-trouble, and heaviness to the death ; if the drops of thine eyes would have done it : no Christian, thou canst not weep enough, to quench one coale of hell fire, though thou couldest dissolve thy self into that liquor, it will be but *nitre* and *much sops*, with which when thou hast washed thy self, thy iniquities are marked before the Lord ; thy teares are filthily proud, if thou thinkest they weigh as much in the scales of Gods justice, as Christs blood ; no, their price is not like that.

2. *Thy teares are filthily proud, if thou thinkest they are as good as faith* : No Christian ! God hath exalted the grace of faith above all graces ; humiliation is but faiths servant : God is more honoured, and more pleased by a dram of believing, then a pound of teares ; a drop of faith, is worth a flood of sorrow.

3. *Thy teares are filthily proud, if they be only squeezed out of thee, by thy own endeavours*, and thou thinkest to make them please God, as they are thy creatures : It is written, *They shall look upon him whom they have pierced, and mourn* ; But it is first said, *I will pour upon them the spirit of grace, and supplications* ; the spirit must do the work, if it please God. Now if there be pride any of these three wayes mingled with thy teares, let them be never so few, and let thy dejection and disquietment of spirit be never so little, yet it is too much : And thus I have shewed you, how disquietment of spirit, even for sin, may be sinfull in the measure : It may be sinfull severall other wayes too, yea, and will in respect of the corruption of our natures ; but I pass them over.

I come now, to my Fourth and last Position, that properly concerns such disquietment of spirit, as is for inter-nall causes : It is (I take it,) my sixth consideration.

Consider, *That there is a vast difference betwixt those*

2.

3.

Zach. 12. 10.

6.

Ruth dying.

Deut. 27. 26.

Deut. 28. 17. 31.

Psal. 22. 1, 8, 9.

Psal. 18. 4, 5, 6.

dejections, and disquietments of spirit, which are in the spirits of reprobates and devills, for sin; and those which may be, and often are in the Saints of God for it; though (as I have shewed you,) seldome or never in them, without some sin cleaving to them. I told you before, that it is a truth; there are some dejections and disquietments of spirit, that argue a totall defect of faith, and a nullity of grace, where they are found. But I say now (to comfort thee,) lest thou shouldest think thine such: there is a vast difference, betwixt those that are in believing gracious souls, and those in them: you will say, wherein do they differ? I answer, they differ in severall things. 1. *They differ, in respect of Gods laying on*; "The coales of the furnace cast upon the reprobates, are dipt in the curse of God; yea so as in a small affliction (saith Mr. *Rutherford*;) in the mis-carrying of a poor basket of bread, and of the loss of one poor ox; there is a great law-curse, and an intollerable vengeance, *Deut. 27. 26. Deut. 28. 17, 31.* But (as he saith,) what pieces of hell, or broken chips of wrath, as set upon the souls of the Saints, are honied and dipt in heaven, sugred with love; — "and in the breaking of a sea, of a floud of hell, upon the soul of a child of God; there is a rich heaven, of a divine presence, *Psal. 22. 1, 8, 9. Psal. 18. 4, 5, 6.* 2. Again (saith he,) they differ, in regard that the Lord layes them upon them, as *law-demands of satisfactory vengeance, and payments of pure justice*: But to the Saints they are only medicinall, and trialls; though they are punishments for sin, yet justice is mixed with mercy. But I shall not insist upon those differences; which are in respect of *Gods laying on*; for by them, a Christian cannot discern or discover what his be: but I shall mention some other differences, and such as a Christian shall be able to discern, and by which he shall be able to discover, the nature of his soul-trouble.

1.

First of all, *It is true, the reprobate and damned are troubled*

troubled for sin, but not for sin, chiefly, as sin ; it may possibly be, that thy disquietment of spirit, is in regard of some mixt thoughts of hell, as I said before ; but yet sin is thy chiefest burthen. *Dives* in hell was troubled, but, what was the business ? O ! he was in those flames, where he wanted a drop of water to coole his tongue ; bid but *Lazarus* fetch some water to coole his tongue, and he will have some ease. So reprobates are sometimes troubled for sin, but it is, because they see a black cloud of hell, ready to empty it self upon their souls and bodies for ever ; they are most troubled for the effect, not for the cause ; they see more evill in hell, then in sin ; yet *Dives* had some sence of sin, and respect to it, for he would have had *Abraham* to have sent some body to his brethren, to warne them : mark yet, what was he afraid of his brethren for ? lest they should come into those flames ; not lest they should sin against God, so good a God, &c. Now Christians, are your souls troubled for sin ? and though you cannot but say, hell and the thoughts of that, startle you a little, yet your chiefest trouble, is, that you have sinned ; you see more bitterness in the cause, then in the effect ; be of good comfort, your trouble may consist with true grace and faith.

Luk. 16.

Secondly, *The soul-disquietment, of the devils, and reprobates, for sin, is mixed with despaire.* Death feeds upon them, disquietments cate them up, they are lockt up into a dungeon of despaire, into which the Sun of righteousness darts not, so much as one beame of hope : they say there is no hope ; they look upon disquietment as their work, and a sad work too, accompanied with a totall finall despaire ; you are disquieted for sin, and your soul is troubled, and heavy, to the death ; Ah, but you say, *There is hope in the God of Israel, concerning this thing.* Heare, despaire away, *Lam. 3.* He putteth his mouth in the dust, if so be there may be hope : there is not the least beame of hope, shining in the hell of the damned, nor yet

2.

Lam. 3.

yet into the hellish soul of a reprobate, once awakened with the terrors of the Lord.

Object. ;

Ob. O, but you will say, *Alas ! I am even out of hope, sometimes.*

Answer.

Ans. It is not long, life comes again presently ; though you be sad, yet you are. 1. *But disputing sometimes,* and saying, is there any hope for such a sinner, not denying it ? 2. If you say *in your haste,* sometimes, there is no hope ; yet it is but rashly, not upon that grounded *knowledg* and *experience* the damned speak. 3. *You are not long without all hope,* though without such a stedfast hope as you desire ; though the anchor be weak, yet it is an anchor ; is this your case ? your disquietments widely differ, from such as argue no faith and grace, in those that are damned.

3.

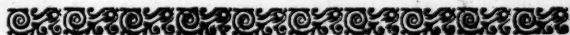
Thirdly and Lastly, the *disquietments* of reprobates and damned ones, are accompanied with quarrellings at divine justice ; raging, blaspheming, expostulating ; those in the Saints (though deep) are accompanied. 1. *With a clearing of Gods justice ; The Lord is righteous, for I have rebelled,* Lam. 1. 18. 2. *Withan humble submission to divine justice,* Lam. 3. 28. He sitteth alone and keepeth silence, because he hath borne it upon him, vers. 29. *he putteth his mouth in the dust.* 3. *With a praising God,* Lam. 3. 38. *Out of the mouth of the most high, proceedeth not evil and good,* Job 1. 21. *Blessed be the name of the Lord.* 4. *With a carefull conscientious holy walking,* Lam. 3. 40. *Let us search and try our wayes, and turn again to the Lord.* 5. *With a complaining and confessing to God, and seeking of his face,* Psal. 77. 2, 3. Lam. 3. 41, 42. *Let us lift up our hearts with our hands unto God in the heavens ; We have transgressed and rebelled, thou hast not pardoned.* Reprobates and damned wretches, can blaspheme, and sin in their disquietments, but they cannot search and try their wayes ; they can complain of God wretchedly, but not complain to God humbly ; they can mouth

Lam. 1. 18.
Lam. 3. 28, 29.
38.

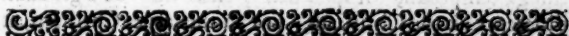
Job 1. 21.

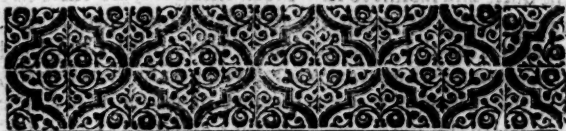
Psal. 77. 2, 3.

mouth against divine justice, but not put their mouth in the dust, and submit to it. Now therefore, are these five things, or any of them, the attendants and concomitants, or effects of thy disquietments? fear not O Christian! they are not such as argue a totall want of faith and grace, but such as argue a great measure of it. And so I have done with this sixth consideration? and with all those positions, which properly concern such soul-disquietments, as are for internall causes; four other remaine, which joyntly concern both, and all sorts of disquietments. But of them (by the blessing of God) hereafter.



THE





The Thirteenth SERMON.

PSAL. 42. II.

Why art thou cast down, O my soul? Why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.

In the Chap-
pel, January
the 24. 1648.

9.

7.

Proceed to such considerations, (for the comforting of a poor soul, under disquietments of spirit,) as concern all sorts of disquietments. I shall propound four of them. Seventhly (therefore) consider, *That of those that have true grace in them, Some Christians may be more disquieted, and more oppressed under disquietments, then others are :* and therefore thou hast no ground to think, thou hast no truth of faith or grace in thee, because thou walkest in heaviness, and sometimes more then others of Gods Saints, whether the disquietments be for things temporall, or spirituall ; there may be a graduall difference in the Christians, yea in the same Christian, at different times ; the same measure will not take the length and bredth of every Christians spirit.

1. *I here may be a difference in dispensations causing them ; God doth not measure out to all his Saints, affliction*

fiction; and troubles in the same proportion : one hath an *Omer*, and another an *Ephah* ; only herein they agree, that he that hath but a few, hath no want ; and he that hath many, hath none over ; commonly all the Saints go to heaven, through the vally of teares ; but some go but knuckle-deep, others knee deep ; Some so deep, that did not Christ by an extraordinary miraculous hand hold up their head, they could not but drown. All the Saints of God, must endure the crosse ; and in conformity to the Lord Jesus Christ, carry some pieces of it ; but now the Lord gives some, but a chip or two of it, others have a whole beame, halfe of it others have, as much as makes them groane ; and did not Christ do as much for his Saints, as *Simeon* did for him, the weight of the crosse would crush them ; the spirit of a man, cannot bear his infirmity, for outward crosses : *Jonas* lost but a gourd, he had but a chip to bear ; *Iob* lost children, estate, health, all almost he had to lose (but his life :) and so for inward dispensations ; all the consciences of the Saints, have lashes sometimes ; but some have but one, or two, or three; others the Lord deals with, as the *Jewes* with *Paul*, they receive *forty stripes save one*, and that once and again : they are not consumed, they are kept from hell, that is all; some the Lord sets one terrour upon, others the Lord stormes with all his terrours : terrours hit some by stealth, but the terrours of God set themselves in array against *Iob*, *Iob* 6.4. The terrors of the Lord hit some on one side, but they were against him on every side, *Iob* 18.11. they smite some, and return not again ; but they were turned upon *Iob*, and pursued him as the winde ; some are scared with terrours, but *Heman* was distracted with them, *Psal*.88.15. Some are forsaken by one friend ; *Iob* saith, all his inward friends abhorred him, *Iob* 19.19. some suffer so, that you may tell two or three of their bones ; but *David* suffered so, that one might tell all his bones. *Psal*.22.17. Now, no wonder if the knife that cuts

Iob 6.4.
Iob 18.11.
Iob 30.15.
Psal.88.15.
Psal.22.17.

one, be sharper then that that cuts another, if the wound be deeper. The effect is, *secundum virtutem causa*, according to the power of the cause. And as God, in his dispensations, may be a greater Active cause to one, then to another; so he may be a greater permissive cause to one, then to another.

2. As he may lay more outward crosses, and more inward terrors upon one, then another; so he may suffer the Devil to be more busie by his inward temptations with one, then with another. Concerning Job, he may say, Job 1.12. *All that he hath, is in thy power.* Concerning another of his Saints, he may so rebuke Satan, that he shall not touch them at all. Some may have the protection of the Church of Philadelphia, Rev. 3.10. *To be kept from the hour of temptation;* or of the Corinthians, 1 Cor. 10. 13. *To have no temptation befall them, but such as is common to men;* whiles others, Jam. 1.2. *fall into divers temptations.* And it is no wonder, if while they be in manifold temptations, they be in heaviness, 1 Pet. 1.6. Some have but an hour; others, perhaps, with the Lord Jesus Christ, are *fourty dayes tempted by the Devil.* Now no wonder, if the Lord lets the Devil but swich one with a cane, and lets him thresh another with a flail. If the Lord suffers the Devil to have but one blow at one, and fourty at another, I say, then it is no wonder, if that the one be bruised, and the other have not a mark seen in his spirit; if the one be in much heaviness, the other in a very little, or none at all. There is a difference in the Extrinsecal cause.

2. *There may be a difference in the Intrinsecal cause; and that either in the meritorious cause, or the concurring cause.*

1. In respect of the meritorious cause, the first cause of Disquietments for spiritual causes: The meritorious, occasioning, first cause, is Sin. Now, though the best of Gods Saints hath sinned, and hath sin enough, to make him spend all his dayes in bitterness; yet some may have been guilty

guilty of *greater transgressions* then others ; they have greater loads upon their spirits, they have been more prophane, and have more dishonoured God : and though they know, that the Lord hath made their *scarlet sins as snow*, and their *Crimson sins, as white as wooll*, yet they cannot but walk heavily, to think ; Ah, that they should be such wretches, so prophane, so unclean, so vile ; it may be, another Christian hath been, from his youth upward, more civil : and though he hath a great deal of sin, yet he hath not, in so high a manner, dishonoured God, by such sins as are called, sins, *Vastantia conscientiam*, wasting the conscience ; or as *Tertullian* calls, *Peccata devorantia salutem*, sins that have devoured Salvation, as it were : For the most part, it is so seen, that those that have been exceeding prophane, if the Lord doth bring them in, yet they *walk heavily*, and they are ashamed to lift up their head ; they walk *softly* all their dayes. Thus it was with *David*, after he had fallen into those great sins of murder and adultery. Thus it was with *Peter*, after he had denyed his Master. You do not read any where, of such a confident spirit again, ever after. And *Paul*, 1 Cor. 15. 9. Christ (saith he) *was seen of me, as of one born out of due time. For I am the least of the Apostles, not meet to be called an Apostle ; because I persecuted the Church of Christ.* When *Hezekiah* had sinned that great sin, of which the Lord made him sensible, *Isa. 38.* mark what he sayes, ver. 15. *I shall go softly all my years, in the bitterness of my soul.* I will not say, but sometimes, when the Lord calls in one that hath been a great sinner, very prophane, but that yet the Lord may ease his spirit, and take off the load that would lye upon it, when he hath some great employment for him, that such a dejected spirit would very much indispose him to, and make him unfit for ; or for some other wise end of his own : I only speak of what, ordinarily, is to be seen, as the cause of such differing tempers in Gods holy ones.

Isa. 38. 15.

But yet secondly, there may be a *Difference in respect of Nature*. I shewed you before, that Nature concurs much in helping on disquietments of Spirit: And that there are two sorts of Natures, that are most apt to them.

1.

First, *Such as are more Melancholy Serious Natures*. Some Christians are made of clay, and some of sand, though they be all of earth: Some are of more sandy, light, moveable dispositions, that nothing fixeth so much upon, as it doth upon others. Others are of a more serious melancholy disposition, that every thing cleaves to. Some spirits feed more abroad, and some feed more at home. Now for Christians, whose tempers dispose them to feed within doores, and worke most with-in themselves; it is no wonder, if when a disquietment fixeth upon them, If it taketh a deeper, and keepeth a longer impression, then upon others.

2.

Secondly, *Some Christians are of a more tender Nature, then others*; That will cry more for a cut finger, then another will doe for a broke Legg: that will grieve more, for the feared loss of a friend, then others will doe for the apprehended loss of their lives, and all that they have. Now, it is no wonder, if such a Christian be more disquieted then thou art; perhaps, his Nature is more impressive then thine is; Thy Nature disposeth thee better to bear a blow, then his doth him. Thus there may be a difference, in respect of the Intrinsicall causes.

3.

But Lastly, *There may be a difference, in respect of grace*. That excessive disquietment is a corruption, is granted; be it for what cause it will. Now, corruption is to be resisted, not by any power of Nature, (for nothing destroyes its own flesh,) but it is to be resisted by a power from above; from the grace of God: and according to the power of grace, will be the power or weakness of corruptions; and of this corruption, as well as any other. Now, Grace is either, 1. shining upon us; or 2. Acting in us.

1. Possibly,

1. *Possibly, Some Christians may have more shinings of grace upon them; then others have: and if the Sun shines brighter upon one place of the Earth, or in one part of the heavens then another; it is no wonder, if that place of the Earth be more dry then others; and that place of the heavens, be more free from clouds, then another; so, if that some Christians have more shinings in of love, more cordials then others, it is no wonder, if their souls be not so wet with sorrow, as others are; if their souls be not in so many sad fainting fits, as others are; or if the same Christian, at some times, have more shinings then others, it is no wonder, if at those times, they be not so disquieted, as others are, or themselves are at other times. Can the children of the Bride-chamber mourn, while the Bridegroom is with them? Or can they mourn so much, when the Bridegroom is with them, as when he is from them? and there may be a cause of thy unevenness in thy own spirit; or thy unlikeness to others, in this respect.*

2. There may be a difference in respect of the *Attings of Grace*; and that in two wayes:

First, *Possibly, some Christians, and those whom thou eyeest, and mis-judgeth thy self by, have been exercised with crosses from without, and troubles from within, and have got out of them. Their life hath been a life of troubles, and grace hath got the day. Now, thou never knewest before, perhaps, what a disquietment meant, that thy grace is but beginning to struggle with these weeds; and dost thou expect, that art a green souldier, to be no more troubled at the sound of the Drum, and alarm of the Trumpet, and noise of the Cannon, at the prancing of horses, and glittering of spears? I say, dost thou expect to be no more troubled, then those that have been inured to these, by service in these wars, many a year?*

2. Again, *Possibly, the Lord doth, in a greater measure, give a proportion of strength to another, then to thee; that though he hath as much cause to be disquieted, as thou hast:*

Luk. 22. 31.

hast; yet the Lord, for some wise ends, comes in with a more extraordinary measure of strength, to support him. God, indeed, hath promised to all his people, to be their strength; *Fear not, I will strengthen thee, I will uphold thee with the hand of my Righteousness*: but the Lord hath no where promised, that he will measure out an equall measure and proportion of strength to all. Possibly, the Lord may see, if he should not step in to help some, they would not be fit to do the work which he designed them for, Luk. 22. 31. The Lord saith to Peter, *Simon, Simon! Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith may not fail; When thou art converted, strengthen thy Brethren*. The Lord had a design for Peter to go about. He had appointed him, to strengthen his brethren. Therefore, saith the Lord, *Though Satan doth winnow thee, I have prayed for thee, that thy Faith may not fail*. The Lord hath work for some of his Saints to do, that none but such and such can do; he hath sick souls to be visited, and comforted: weak babes to be strengthened, the tempted to be relieved, sad drooping spirits to be comforted. Now, who shall do it? shall those, that are comfortless themselves, comfort others? those that are weak themselves, strengthen others? those that lye under loads of temptations, relieve those that are tempted? Surely, you would say, such Physitians are like to be of no value. And yet, that Simon might be fit to strengthen his brethren, it was, almost, necessary, he should be weak himself. Christ himself, *In that he himself suffered, being tempted, became able to succour those that were tempted*. And, therefore, Luther was wont to say, three things made a good Divine, *Meditation, Temptation, and Prayer*. Now, I say, for such or some other like reasons, The Lord may have given some servants of his, an easier labour, then thee, though they have the same cause.

Heb. 2. 18.

And thus I have made out my seventh Position; al-
ways

wayes remember, *That it is the truth of Grace initles thee to heaven, not the degrees of grace, whether in its shinnings, or actings.* I have shewed you the reasons, why some Christians may walk with more constantly sad spirits, then others; which may be either; because, 1. They do meet with more causes of outward or inward disquietments. 2. Or because they have been (possibly) more notorious sinners. 3. Or are of more melancholy and tender Natures. Or 4. They have fewer shinnings of grace. Or 5. Less experiences of the actings of grace. Or 6. A Lesser measure of strength allotted them, to wrestle with the cross: I come to an eighth Consideration.

8. *Though all disquietments for outward Evills, are sinful; and we can scarce be disquieted for sin, but our disquietment will be sinful; yet the sin will not amount to so much, as a total Negation of Faith, and true grace.* This is easily enough made out, if we consider but, first, That many of Gods dearest servants have been acquainted with these distemperatures of spirit; and that for outward, as well as inward causes: who more then David, the man according to Gods own heart? And the Lord Jesus Christ; but this I shewed, and proved fully; it being my first position. Secondly, If we do but consider, That Faith doth not blot out Natural Affections. Now, (as I shewed you before) Grief is a Natural affection; and Evil, its proper object: and sin is the greatest Evil in the world. And thirdly, If we do but consider, *That it is the best sort of sin in the world, to sin, in being disquieted for sin.* If we could call any a good sin, this should be it; it is the most innocent injury can be done unto God, to be too much grieved, that we have injured him. Now, if every wilful and presumptuous sin against light, and against knowledge, will not amount to such a heighth, as to argue a total want of faith, and true grace; certainly, this sin will not.

First of all, It is ten to one, but it is a sin of Ignorance;
it

8. Consideration.

it may be, thou didst not know this was thy sin; if thou hadst, thou wouldst have avoided it.

Secondly, It is but a sin of *weakness*, perhaps. Thou chidest, perhaps, thy self for it; but thou hast a Nature of such soft wax, that if any seal be set upon it, it runs into it; a Nature so tender, that every lash pierceth thee. Now, to both these, Hark what the Apostle saith, *Heb. 4. 15. For we have not an high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted like as we are; yet without sin: and Heb. 5. 2. He can have compassion on the ignorant, and on them that are out of the way; for as much as he also was compassed about with infirmity.* That sinning that doth argue a want of Faith, and a nullity of true grace, must be, 1. *A wilful and presumptuous sinning*; 1. *Against knowledge and light.* 2. *Continued in.* 3. *Delighted in:* And, therefore, thou mayst be comforted, Christian; though thou dost find thy self distempered with disquietments, either for external, or internal evils, felt, or feared; yet it will not argue a total want of faith and true grace: no, though it be sinful. I come to a ninth Position.

* 9. Consider, *That true Faith cannot conquer them altogether:* 1. *It cannot blot out Nature:* That I shewed you before, it is not its work to root out Nature, but to subdue it to grace. 2. *It cannot conquer all the corruption, that will cleave to the acting of this Affection.* It is the same, that I told you, concerning fears: and as Faith is not able, wholly, to take away the distemperature of our Affection of fear; so neither is it able, wholly, to subdue the distemperature of this affection of grief.

For first of all, *It hath so seemed fit to the wisdom of God;* (who could, if he pleased, have expell'd corruption out of the hearts of his Saints, root and branch;) yet it hath so seemed good to him, that there should be a body of death in us; and this body of death is not a garrison of sin in one place of the soul, but a sprinkling in every part.

Now

Now this he hath left: 1. *That he might keep his Saints humble, for their black feet.*

2. *That he might keep their grace in continual exercise; God loves, sometimes, to see Grace fight and conquer.*

3. *That he might make his Saints see where their chief strength lies, and live in a constant dependency on him.*

4. *That God might finde Christ work, Joh. 2. 2. If we had no causes to plead, what need we have an Advocate continually entertained in the Court?*

5. *That we might know heaven to be the only privileged place; therefore we are arrested, here, oft-times. Now God having, for these, and several other wise ends, ordained, that while we are here, we should have a body of death, Rom. 7. 23. not a member, but a body of death; Sin: some sin cleaving not to this, or that member; or this or that faculty and power of the soul, but all, and every faculty and power of it. Faith cannot make a full conquest; no, not of the corruption, that cleaveth to the Acting of every Affection, or any power of our minds.*

Secondly, *If it could, then we might, in something, be perfect. Our affection of grief would then be perfect; if we could; 1. Act it certainly, on the right object: and secondly, in a right manner. And then we should have nothing in part. For when that which is perfect, shall come; that which is in part, shall be done away. But while we are here, we are imperfect; we are in part, 1 Cor. 13. 9, 10. And if we should be perfect in the acting of one Affection, and power of our souls, and not another; we should have a piece of new cloth, sewn into an old garment; which cannot be in Gods works. By these Arguments it doth, and by divers more it might appear, that it is not in the power of Faith, and true grace, wholly, to conquer the corruption of our grief, any more, then of any other Affection. But I hasten to my last Conclusion.*

Left now thou shouldst favour thy self in these distem-

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peratures
10. Consideration.

peratures of Spirit; which through a little inuring customes, will (as well as any other) grow pleasing corruptions to our Spirits: Consider, *That though it be not in the power of Faith, totally, to prevent these disquietments, nor, alike, to order them in all, nor yet to conquer, fully, the corruption of them in any; yet it is the Nature of Faith, and true grace, where-ever they are found, to be backing at them, and labouring to subdue them, and to calm the soul unto God. This I will first prove to you, and then shew you the manner of Faith's working to still these waves.*

1.
Isai. 50. 10.

Rom. 5. 2.

First of all, *If you do but consider the opposition of them, to the Nature of Faith.* Faith is the Soul's eye; these are the Soul's darknesses, *Isa. 50. 10.* Faith is a resting; these are disquietments. Faith brings forth Joy, and lifting up of the head, *Rom. 5. 2.* Faith bids the Soul Look upward; these bend the head downward; faiths face is towards heaven, the face of these is towards hell; faith sayes, look this way; these say, look that way; faith sayes, look upward to Christ; these say, no, it is no matter for looking to him, there is no prospect that way, look downward into thy self; are not these two contrary? Now grant me but, that faith is 1. A working faith. 2. A lively faith, and it will necessarily follow, that where-ever true faith is, it will be fighting out this disquietment; you see, here is no agreement at all, and *can two dwell together, except they be agreed?* yes they may, but not very quietly; there must be expected a continuall scolding, and quarrelling, and wearying out one another; true faith is 1. Lively; and secondly working; thirdly, yea it is a work with power; now if so, what shall it work upon, but its opposite, labouring to expell its enemy?

2.

Secondly, *As faith and disquietment have contrary natures, so they also drive on contrary designes, yea designes as contrary as can be; I shall a little shew you how.* 1. Faith drives on designes to still the soul, and to make it silent unto God, *Psal. 46. 10.* Be still, and know that I am God

God, Psal. 37. 7. *Rest in the Lord, or be still unto the Lord.*
 1. Faiths design, is to create a stillness and calme of spirits in it self; the fruit of it is peace and establishment; *if you believe, you shall be established*; being justified by faith *We have peace with God, Rom. 5. 1.* and from a peace with God, followes a calmness of spirit, which is peace of conscience, by a necessary consequence: now the very work and design of disquietments, is to coile and trouble the spirit, to create winds, and raise waves. 2. *Faiths design, is to keep the spirit silent to God*; that is, submissive to, and contented with his dispensations, whether outward or inward; but the design of disquietments is, to put the soul into a murmuring and rebellion against God, as I shewed you before.

A second design of faith is, *to carry up the soul out of it self, into the armes of free grace in Jesus Christ*: And this indeed is the main design of faith, to turn every eye upward, to shew the soul an height, above the height of its sins: A Christ exalted upon the throne of free-grace, writing pardons with his own blood, and delivering them to his Spirit to seal, compassionating our infirmities, accepting the unworthy, justifying the ungodly, sanctifying the unholy, doing all for his own name sake; interceding for the guilty, advocating for sinners, and all for nothing: faith sayes, look up upon him that was pierced, upon him that pardoneth iniquity, transgression and sin; Faith is Christs chiefe Agent here upon earth: but now, the design of disquietments and dejections of spirit, is a clear contrary one; their design is to teach the creature, to look altogether downward, to think all is lost, when creature comforts are lost; when sense is lost, they teach the soul to look down to hell, and see fire and brimstone for sinners; and to look down into it self, and see it self unholy, unclean, a vile wretch, both by nature, and in its life. Here are two directly contrary designs.

Thirdly, *The design of faith, is to make the soul laugh*

Psal. 37. 7.

2 Chr. 20. 20.

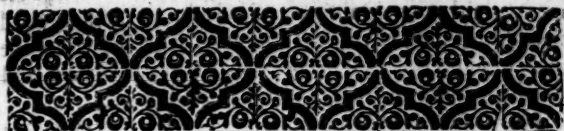
Rom. 5. 1.

and therefore rejoycing, is every where given as the fruit of faith, *Rom. 5. 2. Rom. 12. 12. Heb. 3. 6. Hab. 3. 18.* and [rejoyce] is every where the precept of Faith, *Psal. 33. 1. Isa. 41. 16. Joel 2. 23. Phil. 3. 1. Phil. 4. 4.* And to this end, Faith brings nothing but glad tydings to the Soul. It applies Gospel-doctrine to it. But now, the design of disquietments, is, to add affliction to affliction, and to keep up floods of sorrow and grief in the soul, to keep it still under water, and duck it over head and ears. And to this end, they bring nothing but sad news to the soul. Thou hast lost all, all thy comfort and content. Thou art in danger of hell and wrath; Thy great sins will be thy ruine: This is the language of them to the soul. Now thus it appears, by the contrariety that is in the Nature of disquietments, to the Nature of Faith; and that is in the design of disquietments, to the designs of Faith; that wherever true faith is, it will be labouring to subdue and conquer disquietments. But you will say, How doth Faith do this? And which way shall I take, to set my faith on work to do it? But to this, I shall speak hereafter, if God grant me an opportunity.



THE





The Fourteenth SERMON.

PSAL. 42. II.

Why art thou cast down, O my soul? Why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.



Proceed, now, to shew you, how Faith stilleth disquietments of spirit in a gracious soul; and that it doth, by several works; that it hath power to work upon the Soul.

First, *It is Faith's work to perswade the Soul of several things, by which something is done, in order to the calming of the troubled spirit.* Faith's work in perswading, is to beget in the soul, a good opinion of God; for we are all ready to transgress without a cause, by entertaining hard thoughts of a gracious God. Now Faith begets in our souls a right understanding of the Nature of that God, who hath said, *I know the thoughts that I think to you-ward, they are the thoughts of peace, and not evil;* In order to this work, Faith perswades the Soul: 1. Of Gods power and mercy, 2. Of Gods providence and care. Of Gods truth and faithfulness: It is jealousie; a
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sinful jealousie of God, that is the cause of all disquietments; either an ignorance of God, or jealous hard thoughts of him, either not knowing what he is to the soul, or suspecting he will not be that which he would and should be; and which he hath said he will be.

1.

Now Faith in the disquieted Soul: 1. *Perswades the soul of the Fulness of sufficiency, power and mercy that is in God*: as for example; Suppose the Christian be disquieted for the loss or want of some temporal good thing; as *Elijah, Rachel, and Jonas* were. Now, saith Faith, hath the Word of God said, *I am God Al-sufficient for thee*: hast thou not read, what enough there is in God? hast thou lost a father? dost thou not know, that God hath taken upon him, the name of that Relation, to shew thee, that for his Saints, he hath all the comfort of that Relation? hast thou lost an husband? and dost thou not remember, that God hath said, *Thy Maker is thy Husband*? And *I will betroth thee unto me, &c.* hast thou lost a son? and is not God instead of ten sons unto thee? hast thou lost an estate? and dost thou not know, that the Word of God sayes; *That All it shine, while thou art Christs*? Hast thou lost these things in the stream? and mayst thou not go to the Fountain? Is not God Al-sufficient? and if thou hast them still, why art thou troubled? Thus, by perswading the Soul of Gods present sufficiency for it, it quiets it. And so,

Isa. 54. 5.

2.

2. *By perswading the Soul of Gods Power*. The Christian is troubled for loss of some outward things: why, saith Faith, cannot God restore these things, either in the Actual possession, or the Value of them? Remember *Job's* case, how the Lord made his latter end, greater then his beginning: hast thou lost the great comfort of thy life, in such or such a friend? and cannot God restore thee that, or more comfort, in such another friend? why, therefore, art thou troubled, as one without hope?

3.

3. *By perswading the Soul of Gods mercy and kindness*

to it. Can God do it, (saith Faith) and will he not? he can, because he is power, and there is nothing too hard for him; he will, because he is Love: his power is onely limited by his Will, and he is not more able then willing, to be gracious. Now, can God restore thee thy earthly comfort, and can he pardon thy great sin, and will he not do it? why art thou troubled? believe it, (saith Faith) he can, and will.

4. *By perswading the soul of Gods providence.* Hath a Christian lost any earthly comfort? why, this is Gods doing, (saith Faith:) *Are not two Sparrowes sold for a farthing, and yet not one of them comes to the ground, without the will of your heavenly Father.* The Lord seeth what is befallen thee, he knowes thy condition; why art thou troubled?

5. *Faith farther perswades the soul, of the wisdom of God in the dispensations of providence.* This is not only Gods doing, (saith Faith) but it is Gods wise doing; no rash act, but done out of a depth of predeterminate counsel. It was decreed in wisdom, that thou shouldst lose this or that blessing, in which thou thoughtst so much of thy happiness was wrapt up: what is done, is the work of God; and in wisdom he made them all.

6. Faith doth still the Soul, *by perswading it of Gods Sovereignty*; That God hath done no more then he might do, and ask no body any leave; hath he made a crack in our clay vessels? (saith Faith:) it is no more then he might do; for he is our potter, and we are but as clay in the hands of the Potter: Hath he left my soul without light? he may do it, (saith Faith:) for the wind blowes where it listeth, and asks no body leave, nor gives account to any, why it doth so: this stills the soul, *Psal. 39.9. I held my peace, for I knew it was thy doing: if thine, who can question it? who shall say to the King of kings, What dost thou?*

Seventhly, Faith doth it, again, by perswading the soul of the truth and faithfulness of God, and that. 1. Either

in his *particular promises*, relating to the present want and condition of the soul ; or, in the *generall promises*, under which the present case of the soul comes, as a particular ; as now, suppose that the disquietment of thy soul, be for some temporall cause ; as suppose, a Christian is disquieted out of some sad thoughts, what a poor condition he shall leave his wife and children in : now for this, God hath made many precious promises ; I will be thy God, and the God of thy seed ; so *Exod. 20. 6.* Their childrens children, to many generations, shall be blessed ; and *Psal. 37. 25, 26. Prov. 11. 21. Psal. 112. 2. Psal. 25. 13. Psal. 37. 29.* Now saith faith, heres not a word of these promises, but is truth, and shall as surely be brought to passe, as God is in heaven ; heaven and earth may passe away, but not a word of these shall ; and so for any other thing, to which the Lord hath made some particular and peculiar promise ; it is the work of faith to still the soul disquieted for that, with perswading it of Gods faithfulness to such a promise, particularly relating to it, Or,

2. *By perswading it of Gods faithfulness to his generall promises* : God in his word hath made some generall promises, that are comprehensive, as *Psal. 84. 11. He will give grace and glory, and no good thing will he withhold from them that live uprightly, Rom. 8. 28.* All things shall work together for the good of them that love God, *Psal. 91. 10. There shall no evil come nigh thee* : Now if there be a particular promise wanting, peculiar to the present condition of the soul ; then it is the work of faith in the soul, to perswade it of the truth of the generall promises : in this manner is the soul disquieted, for want of this or that good thing ; or for fear it shall not enjoy something, which it conceives is good : believe it, saith faith, it is a word of truth ; *no good thing shall be withheld from them that live uprightly.* Is the soul, again, disquieted for some evil, which it apprehends, either *already upon it*, or, *like to seize it* ? believe it, (again, saith faith,) it is a word of truth,

truth, *There shall no evil befall thee*; and that too, *That all things shall work together, for the good of them that love God*. Now if this be true, that it is but thy mis-interpretation of the condition thou art in, and but thy groundless jealousie, (for the present things befallen thee are good; and whatever thou fearest, shall work for good); and if it be true, that that thing which thou wantest, and art troubled for, is evil, as it is, (for if it were good, thou shouldst have it; so saith the word of truth;) then why art thou disquieted; thus faith quiets the disquieted spirit, by its act of perswasion: and certainly, if the soul be but once thoroughly perswaded,

1. That what is done, or is to be done to it, is Gods doing,
2. That all is done in infinite wisdom.
3. That it is no more, then, as the Sovereign Lord of the creatures, he may do:
4. That whatsoever is lost in the creature, as the stream, still remains in him for the soul, as in the fountain.
5. That whatever is lost or feared, he can restore, and prevent, and remove the evil of what ever is inflicted.
6. That whatever he can do, to ease and quiet the soul, and make it happy, he will do;

I say, if the soul be but once perswaded of these things, and withall, that every promise of God, whether it be for the bestowing of that particular good thing, which the soul wants, or in generall, for all good things, shall as surely be fulfilled, as it is made; it is impossible, there should remain any further disquietment in the soul. Now I say, its faiths work thus to perswade the soul, and faith is such a perswasion; for it works an assent to every truth in the word of God; and all these are truths in that word, to which there is an assent and perswasion wrought in every gracious soul; and by how much the work of faith with power upon the soul, is stronger, by so much is this perswasion greater, and the soul more calme and still. But to proceed,

A Second work of faith upon the soul, by which it conquers these disquietments, and stills the soul; is, *By*

Psal. 18. 2.

teaching it to commit it self to God, and depend upon him. Reliance is the marrow of faith; faith first shewes the soul, what there is in God to be trusted, and relied upon, that will bring it relief at such a time; and then works up the soul to a trusting in him; it follows in the very next words of the text here; *Trust still in God, for I saw that thou praise him*, Psal. 18. 2. *The Lord is my rock, and my fortress, and he that delivereth me; my God and my strength, in him will I trust: my shield, &c.* First, faith there had discovered to David, what there was in God, what a fulness of sufficiency and power; and then it puts him on to trust in this God, in whom was such a fulness; now the souls disquietment, is by this allayed; hence tells the soul, such a comfort is lost; upon this, the spirit is troubled: but now faith faith, though it be out of sight, yet it is not lost; *Trust in God, for thou shalt yet praise him*: the soul thus having a repair of the breach made, begins to be still: Suppose a poor man hath lost a shilling, and is much troubled, and disquieted for it; and one comes from a rich man, and bids him be of good comfort, and never be troubled for such a thing, his master will give him two for it, if he would but come to his house; would not this allay the care, and trouble of spirit in the poor man? and yet such a servant, could not make this poor man to trust, but he might still distrust the promise. But now, faith doth not only come and tell the soul, be of good comfort, though thou hast lost a friend, or lost an estate, or the like, yet there is enough in God, and he will repair this loss; here's his word, his bond for it: but faith hath also a further intrinsecall power in the soul, to make the soul hang upon this word, and trust to it, and commit its condition to God, Psal. 37. 5. *Psal. 31. 5. Prov. 16. 3. 1 Pet. 4. 19.* And faith having this power, it must needs still the soul: for now, if a man be disquieted about any business, the agitating and managing of it, or the like, and at last, finds a lawyer so able and honest, or a friend so faith-
full

Psal. 37. 5.
Psal. 31. 5.
Prov. 16. 3.
1 Pet. 4. 19.

fall, that he durst commit it to him; his mind is quieted; the soul is disquieted, faith comes and teacheth the soul, to commit its cause unto God; and when it hath wrought up the soul to this, to neglect its self; and its own interest wholly, and to commit its cause and condition, it must needs have allayed the restlessness, and disquietments of it.

A third work of faith upon the soul, by which it conquers these disquietments, and stills the soul, is, by teaching it, *to wait upon God, and stay his leisure.* The Prophet saith, *He that believeth, maketh not haste,* Psal. 37. 7. *Rest on the Lord, wait patiently for him.* The soul makes haste severall wayes; it may be too hasty in the desires of its heart, or in its words, or in its actions. A soul makes haste in its heart, when it desires a mercy before Gods time; and for want of this is disquieted; because what it would have, comes not at its expected season: But now, *he that believes, makes not haste*; no, he waites: Faith works in the soul a waiting frame; now to wait, is, (as I have lately shewed you in another place,) *For a gracious soul, to depend upon God for a desired mercy, and to look for him, in a diligent attendance upon such means as he hath appointed or used to convey such a mercy in, or by, and to possess his soul with quietness and patience, till God shall please to reveale himself.* These now that believe are waiters, and those that wait upon God, must wait patiently; Faith putting the soul into a condition of waiting, it doth necessarily still disquietments; which are plain evidences, that the soul doth not wait upon God.

A fourth work of Faith, upon the Soul, by which it is filled, is, *Contentation.* It hath a Nature to fill the soul with God, and give it enough in him, *Phil. 4. 11. I have learned, in whatsoever state I am, to be content; I can be abased, and I can abound: I am instructed both to be full, and to be hungry; to abound, and to have want: I can do all things, through Christ, that strengtheneth me: and how came he to have an interest in this Christ, and to draw out* this

this strength of Christ, but by Faith? Faith teacheth the soul: 1. *To be content with God, and Jesus Christ, though it hath nothing else.* 2. *To be content with Gods dispensations, be they what they can.*

The first Faith doth, by creating in the Soul, *a true sight of the Riches and Excellency that is in God: The Treasury of enough that is in him.*

The second it doth, by perswading the soul *of the love of God to it, and the care that God hath of it, and the mixture of wisdom in all his dealings &c.* Now if the soul be wrought into such a frame, that it can be content with God, as enough, though it want all other things: and that it can be content with Gods dispensations, because they are his; as old *Eli, It is the Lord, let him do what seemeth him good:* or *David, I held my peace, for I knew it was thy doing:* nay, wrought up into such a frame, that though the dispensation be black to sense, yet the soul is resolved to think and believe it white, because it is Gods doing; as *Hezekiah, Good is the word of the Lord, &c.* I say, if Faith works up the heart into this frame, as undoubtedly it doth, it takes away all cause of disquietment from the soul. And by how much the more Faith hath perfected its work in the soul, by so much the more must disquietments be stilled in the soul.

5.

Lastly, Faith hath a power to work up the soul into an Assurance, of what the word of God holds out, as the Soul's portion; not only to perswade it, and to make it depend upon God, and to set it upon waiting for God, but to work in the soul a fulness of perswasion; to work in it, *αληθοποιαν*, *Rom. 4. 21.* such a perswasion, as shall not have the least doubt or cavil to trouble it: indeed, you must give Faith time to work the soul up to this. But it hath such a power. Now, wheresoever this is, it is impossible there should be any disquietment of spirit; for if there be any, it is not *αληθοποιαν*. Faith, I say, hath this power so effectually, to apply any promise, as to make the soul believe

lieve it, though afar off; yet as verily, as if it were already in his hand: So much, as the soul shall leap for joy, in the thoughts of the fulfilling of the mercy expected long after, as if it were already fulfilled: *Thus Abraham saw the Lord Jesus Christ's day, and rejoiced: he rejoiced but in hope; yet such a fulness of perswasion was wrought in his soul, that he leaped again for joy.*

And thus, now, I have shewed you the power of Faith upon the soul, in order to the calming of the soul under disquietments of spirit; how, and in what manner, and by what acts, faith works this Quietment; and by how much the work of faith is the more, by so much is the soul more or less still.

There is one thing yet remains, and that is, to answer that Question; How shall I set Faith on work, to still these distemperatures? Or what should I do, to subdue this sort of corruptions that oppress me? and that is the last thing I have to do, for the handling of these Cases, about Dejections and disquietments of spirit, *viz. To give some directions to such poor Christians, as walk heavily, and with troubled spirits: What to do to remove these burthens from their spirits, and to clear up their souls in the way to heaven.* This is now my next work: You know, I told you, that the cause of Disquietments and dejections of spirit, is alwayes either temporal, or spiritual; the minde is troubled or discontented, either for some present evill inflicted; whether in the loss of some good thing, or groaning under affliction in the body: or spiritual, which is likewise either for some evil of Loss, or Sense. The soul conceiving it hath lost the favour of God, &c. or feeling the terrors of God, the guilt of sin, &c. or fearing it should lose its spiritual happiness, &c. I opened the Causes more fully in my first Sermon, about them.

My Directions, therefore, must be of two sorts:

1. Such as concern such Christians, as are disquieted for some Outward Temporal things.

2. Such

Direction, two sorts.

2. Such as shall concern such Christians, as are disquieted for spiritual Causes.

The temporall Causes of all Disquietments, are these four :

First, Some great loss, or want feared.

Or secondly, the fear of some great evil to fall upon the body, &c.

Or thirdly, Some present want or loss.

Or fourthly, Some present evil inflicted : These are the four general Causes. I shall not descend into particulars, nor yet speak to these four general Causes distinctly. But I shall propound some Directions, that shall be general, for the help of Christians, that are disquieted for any external thing, be it what it will ; whether evil of Loss, or evil of Sence : whether felt, or feared.

I will only propound two General Directions :

1. *Meditation.*

2. *Action.*

Christian ! Art thou troubled for any worldly Cause ? be it what it will ; whether it be an evil felt, or feared ; present, or to come ? and wouldst thou still thy spirit ? let me put thee a little upon Meditation.

1. *Meditate, a little, what there is, and must be, of God, in the Evil which thou seekest, or fearest :* here I shall help thee a little : 1. *There must be his privy in it.* Is it come ? it came not by when God was asleep, Is it to come ? it shall not come without his knowledg : and does he know of it ? be not troubled then, Eccl. 5. 7. *If in a Country thou seeest the oppression of the poor, and the defrauding of Judgment and Justice, be not astonished at the matter ; for he that is higher then the highest, regardeth it :* Dost thou see a black cloud of Evil coming upon thee ? be not troubled. He that is higher then the highest, regards it ; he knowes of it, that could prevent it, if he pleased ; that would prevent it, if he did not know it would be for thy good : he knowes every hair that can fall off from his childrens head.

Nay

General Directions.

1.

2.

Nay, secondly, That is not all; what ever comes upon thee, *is the Lords doing*; Psal. 39. 9. *I said, it was thy doing*; and again, *Is there any evil in the City, and I have not done it?* There is not a warrant come to arrest thy body, but it comes under the Hand and Seal of thy heavenly Father; there is not an *Habeas corpus* come to remove thy dear friend, thy wife, husband, father, mother, childe, &c. but it pass'd the Court of Heaven, before it came near thee; no, nor can any come, as thou fearest. Why art thou then troubled, Christian? Hark what Christ hath said, *It is the Cup which my Father hath given me, shall I not drink it?* Christian! it is the Cup that thy Father hath mingled for thee, and given thee; wilt not thou drink it? Thou feelest this very consideration quieted the Lord Jesus Christ; who had receiv'd, and was about to suffer the saddest sufferings of any. Christian, remember, It was the Cup thy Father gave thee; dost thou see it mingling, remember, it is in thy Fathers hand, and shalt thou not drink it?

Jo. 1. 18. 11.

But thirdly, Consider, It is not only your Fathers Will to send it, but it is also *your Fathers Will*, that you should suffer, possessing your souls with patience; 1 Pet. 3. 17, 18. *For it is better (if the Will of God be so) that ye suffer for well doing, &c.* He directs them how, before, *with meekness*, &c. It was but written in the Volumn of Gods Book, that Christ should come and *do his Will*; he presently sayes, *Loe, I come*: and yet in that submission, he lost more, he felt more, then ever any creature did: what art thou disquieted, because thou hast lost a friend; or lost an estate? Let this quiet thee; it was the Will of God, and it was not only the Will of God, that such an evil should befall thee, but that thou shouldst quietly submit unto it.

3.

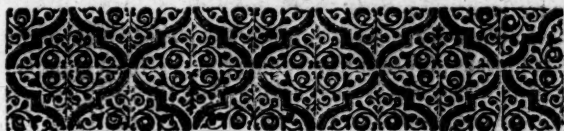
But fourthly, consider, *That God doth not use to do any thing, but what he may do.* Canst thou say, God hath done thee any wrong? he hath taken away thy near friend,

3.

friend, he hath shattered thy estate, distempered thy body; and in all this, Christian, what evil hath he done? *Out of the mouth of the most High, proceedeth not evil, and good; why then doth the Living man complain, a man for the punishment of his sins?* Job did the Lord right in this, *Job 1. 21. The Lord hath given, and the Lord hath taken, vers 22. In all this did not Job sin, nor charge God foolishly.* Job could not say, the Lord had done him wrong: *1 Sam. 3. 18. This stopt Elie's mouth; It is the Lord, let him do what seemeth him good: he may do what he will, let him do what seemeth him good.* Is there any thing in the dispensation, which God might not do? that were something indeed: but might he do all he hath done? why art thou troubled then?

5.

Fifthly, *God uses not to do any Acts that shall have merely will in them, and be meer declarations of his Sovereignty, and demonstrations of his power.* Consider, therefore, the infinite wisdom of God, in every dispensation to thee. Thou mayst not be able to see the wisdom of Gods works, yet it is sure, *That in wisdom he hath made them all.* It may be, God hath taken away a childe from thee, for this thou art disquieted; but dost thou see the wisdom of God in it; perhaps he saw, that if he had let thee enjoy it still, thou wouldst have let it have had more of thy heart, then thou givest him: or perhaps, he saw, if it had lived, it would have broken thy heart, &c. In wisdom he hath taken it away; thou hast lost a wife, perhaps, or an husband; it is in great wisdom, thou canst not see it. Perhaps, God saw, that thy near friend was a block to thee in the wayes of godliness, and hindered thy spiritual walking: Or for other such like wise ends. All his Actions are in wisdom. Now why art thou disquieted? God hath dealt in wisdom with thee.



The Fifteenth SERMON.

PSAL. 42. II.

Why art thou cast down, O my soul? Why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.

Proceed in my work, where I left it the last day.

Meditate (sixthly) how much of Gods mercy and goodness there is in every cross, or outward cause of disquietment: It was a standing rule, to which all particular instances must be brought: All the wayes of the Lord are mercy and truth, unto such as keep his covenant, and his testimonies. Now the outward cross that is befallen thee, how rough soever it seems, yet it is the way of the Lord to thee. And all the Lords wayes are mercy and truth. It may be, thou canst not see it, how the way of misery should be mercy? But it is so; does thy way lye over the graves of thy husband, wife, father, mother, best friend, dearest relation? doth it lye over the ruine of thy estate, health, &c? yet it is a way of mercy. Mercy is nothing else but Goodness freely flowing upon an object of misery.

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Psal. 25. 10.

There is abundance of goodness flowing out of worldly crosses.

1. *They are things, in themselves good.* When the Lord speaks of forming and doing evil, he speaks not according to the Nature of the thing, but according to our Sense. Judgments are only evil, because we call them so. There's never a chip of the Cross, that hath any Natural rottenness in it.

2. *Comparatively they are mercies.* Why art thou cast down, O Christian! why art thou disquieted? what hath the Lord taken away thy husband, wife, childe, friend? hath he smitten thee in thy body, name, goods, &c.? yet this way of the Lord, to thee, is a way of mercy. *Hath he smitten him, as he smote those that smote him? or is he slain according to the number of them that slew him?* Thy Afflictions come not upon thee, as a law demands; there is not a penny to pay, thou needst not trouble thy self: for worldly men to be troubled, if they have lost a friend, or lost an estate, it is no wonder; crosses come upon them like Bayliffes, to hale them to prison, from whence they shall not come out, till they have payd the uttermost farthing.

3. *They may be mercies, comparatively, if compared with other of Gods Saints.* It may be, thou hast lost an estate; but Job lost all: *Naked he came out of his mothers womb, and Naked he must return thither again.* It may be, thou wantest some good thing, but yet thou hast not had triall of cruel mockings, scourgings, bonds, imprisonments; as the Saints of old had: *They were stoned, sawn in sunder, tempted, slain with the sword; they wandered about in sheep-skins, and goat-skins, being afflicted, destitute, tormented, they wandered in deserts and mountains, and hid themselves in dens, and caves of the Earth; and yet were such pretious Saints, as the world was not worthy of;* Heb. 12.4. *Ye have not resisted to blood.* The Apostle comforted the believing Corinthians with this, 1 Cor. 10. 13.

There,

Isa. 27.7.

Heb. II. 36, 37.

There hath no temptation taken you; but such as is common to man: hath not the Lord laid as great afflictions upon others of his pretious Saints, as upon you? why are you disquieted then?

30. *Comparatively, they may be mercies, if you respect Christs sufferings.* Hath the Lord taken an estate from you, that you have not an house to hide your head in? remember, that his own Son *had not where to lay down his head.* Are you left friendless, and therefore disquieted? Remember him that was in suffering, and all his Disciples *forsook him and fled.* Was it done thus to the green tree? and shall it not be done so to the dry? Is not the way of God, with thee, mercy, in comparison of what his way was with Jesus Christ?

Thirdly, But suppose that thy crosses and trials, at least in thy apprehension, be such as no others; yet, *The way of the Lord is mercy, to thee, in respect of thy merit;* if thou meritest Scorpions, rods are mercies. It is mercy, for a whipping to excuse a gallows; this, the Church in the Lamentations, recalled to her minde, and therefore had she hope. It was of the Lords mercies, that she was not consumed, because his compassions fail not. Art thou a sufferer, Bless God, when thou thinkest, this is not hell, *Lam. 3.*

Lam. 3. 21, 22.

39. *Wherefore doth the living man complain? a man for the punishment of his sin? Is he a man? is he a living man? is he punished, not damned; and for his sin too? why doth he complain? the wayes of the Lord are mercy: why art thou disquieted then?*

Fourthly, *There's mercy in the measure of them.* God hath promised, that the trials of his people shall be, *In measure.* It is a notable place for this, that we have, *Isa. 27. 8.* *In measure, when it shooteth forth, he will beate it with it; he stayeth his rough wind, in the day of his East-wind.*

In measure, it doth signifie, 1. That the Lords afflictions, and trials of his Saints, are ordered with a great

Ier. 10. 24.

Job 13. 5.

Measure argues a bound, and stop: he doth not do as much as he can.

deal of care; God measures them ſont, and therefore it is praied; *Correct me but with judgment*: he will do as the wiſe Phyſician, that ſuffers not the Apothecary to ſend what he will, but meaſures ſuch a proportion, as he judgeth fitting; ſuch are thy trialls: *Job ſaith, Job 23. 6. Will he plead againſt me with his great power? no, &c. Job 37. 25. In plenty of juſtice he will not afflict.* He will not do it in plenty of juſtice, no, nor according to the hainouſneſs of our ſins, *Ezra. 9. 13. Thou haſt puniſhed us, leſs then our iniquities, Pſal. 103. 10. He hath not dealt with us after our ſins, nor rewarded us after our iniquities*: But in meaſure he hath a latitude of power, he could cruſh all the priſoners upon earth; and we have a proportionable latitude of merit in our ſins, we deſerve the ſtrokes of his infinite wrath, and juſtice; but now when he comes to puniſh, he does it in meaſure, with wiſdome and care.

2.

2. In meaſure, argues a little proportion: Some note, that the word in the originall, ſignified an hebrew meaſure, that contained little more then our Peck; we have two places for this, *Ier. 30. 11. Ier. 46. 28.* The ſame words are repeated in both; *I will correct thee in meaſure, I will not leave thee altogether unpuniſhed*; thou ſhalt feel ſomething, and not much, onely juſt ſo much, as may let the world know, thou art not left altogether unpuniſhed; thou ſhalt have a little meaſure, a peck, or a peck and halfe of ſufferings; and *why art thou diſquieted?* Alas it is a little.

3.

3. In Meaſure, with relation to thy ſtrength, *1 Cor. 10. 13. He will lay no more upon thee, then thou art able to bear*; he will give thee a Spirit to bear thy infirmity, hee knoweth the conſtitution of your bodies, *Pſal. 103. 13. He knoweth our frame, and remembreth we are but duſt.* But yet further,

4.

4. If the meaſure be ſuch, that the naturall conſtitution of thy body cannot bear it; he will. 1. *See with thee,*

in thy time of straights, Jer. 30. 11. Jer. 46. 28. And, 2. He will put strength into thee, Job. 23. 6. Will he plead against me with his great power? No, but he will put strength into mee: And, 3. He will bring thee Cordials to uphold thee, according to the working of thy physick upon thee: I have shewed you before, how that the times of afflictions, and outward trials, are for the most part the very times, when God comes in with discoveries of his strength and comfort to the soul: I shall only add, to what I then said, two places of Scripture: the first I touched then, but in my meditations since, I have conceived a greater Emphasis in the words, then I then apprehended, 1 Cor. 12. 9. *My strength is made perfect in weakness.* The time of weakness is the time, when the perfection of Gods strength shall be discovered to the soul: God is at all times made known, by his upholding and strengthening the soul; for Alas! at any time if God should let us go, we were in a sad condition; but now in *weakness*, Gods strength is made perfect; then he is gloriously seen, in the impotency of the creature, strengthening the creature. The other place which I shall mention, is, in 2 Cor. 1. 5. *For as the sufferings of Christ abound in us, so also our consolation aboundeth by Christ:* Mark ye, the consolation of Jesus Christ in the souls of his Saints, keep pace with their afflictions and trials; if the Justice of God throws in a little gall and vinegar into the Saints cup, more at one time then another; Christs hand is presently ready, to throw in so much sugar and sweetness more, so that their afflictions are in measure; *In measure, when it shooteth forth, he will debate with it; he stays his rough wind, in the day of his east-wind;* when he brings a cold East-winde, an harsh blast of affliction and trials upon his Saints; *he stays his rough winde.* Mark Christian! how much mercy is mingled with thy affliction; and will not this calme thy spirit, to think what abundance of goodness there is, in this triall which is brought upon thee.

5. But

Ier. 30. 11.

pag. 71 72, 73.

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Ser. 9. 10.

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Isai. 27. 9.

Isai. 1. 25.

5. But lastly, *there's mercy in the end* ; (likewise) I have heretofore pointed out severall ends of God, in afflicting of his people ; in all which there is a great deal of mercy discernable, in outward troubles : I shall add very little now ; only I beseech you observe that place, *Isai. 27. 9. By this therefore, shall the iniquity of Jacob be purged ; and this is all the fruit, to take away his sin, when he maketh all the stones of the Altar, as chalke stones ; the groves and the Images shall not stand up.* By this, viz. the afflictions of Jacob, by captivity, &c. and so by afflictions in generall, [the iniquity of Jacob shall be purged ;] the sin of my people shall be taken away ; dayes of triall, are dayes, *When God purgeth away dross, and taketh away his people sins, Isai. 1. 25. When many shall be purified, made white and tried, Dan. 12. 10.* Mark what mercy here is, Christian, the iniquity of thy creature-love, thy sin-love, the iniquity of it, is now about purging away ; art thou disquieted for that ? God is now about taking away thy sin in doting upon a creature ; art thou troubled at that ? Mark further a sweet fruit of trialls, *When the stones of the Altar shall be made chalke stones, that are beaten in sunder ; the groves and the images shall not stand up :* unquestionless, literally the meaning is this, *when I pull down the Altar that I have at Ierusalem, and I shall be no more, for a great while, worshipped there ; yet this will be a good fruit, the groves and the images shall not stand up ; the corrupt worshipping of me, which is crept in amongst my worship, that shall likewise fall ; (but spiritually, and applicably to our purpose thus :) Christians are Gods Altars, there are daily sacrifices of sweet incense, offered from their bodies and souls to God. Now, when the Lord makes the stones of the Altars to be aschalk-stones ; you know, chalke-stones are subject to crumble, and break in pieces ; when the Lord puts his Saints into a broken frame, that they are ready to crumble and moulder in pieces ; though it be a sad time*

time with them, yet this will be one good fruit, [*The groves and the images shall not stand up,*] their corruptions, shall not have so much scope and play, as before; this will be the fruit of your crosses; and is not here now, abundance of mercy in this? Now, lay but all these together, thou that sittest disquieted for any worldly cause, be it what it will; whether it be, because thou hast lost some friend, or some outward estate, or wantest some outward good thing, which thou desirest, or feelest some bodily affliction, whatever it be: Consider I say, but this, how much there is of God in the affliction; possibly thou mayest say, God was in it, and I knew it not.

1. Came it not without *Gods privy*? why art thou troubled then? thy father knowing of it, would have stopt its course, if it had been best for thee.

1.

2. Came it not *without his command*? why art thou troubled? it is the cup that thy father hath *given thee*, and wilt thou not *drink it*?

2.

3. Is it thy fathers will thou should'st suffer? and shall 't be thy humour to rebel?

3.

4. *Has God done no more then he might do*? why dost thou murmur, as if he had done thee wrong?

4.

5. Is it a piece of his wise *acting*? why dost thou exalt thy foolish will, above his infinite wisdom?

5.

6. Is his way a way of mercy? why does thy mutinous spirit stumble at it, as a rough way?

6.

7. Is the thing good that is befallen thee? why dost thou quarrell as if it were evil?

7.

8. Is it less then men suffer, then his own people, yea then his own Son hath suffered? and hast thou cause to complain?

8.

9. Is it but thy merit? and less then that too; and shall the living man complain, a man for the punishment of his sin?

9.

10. Is it in measure, ordered with care? 1. By the physitians hand? 2. And a little draught? 3. Proportioned

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ned to thy strength ? 4. Measured out, according to the proportion of strength and comfort, he intends to measure thee out, to bear it withall. Why are thou cast down then ? why art thou disquieted ? is the end and fruit of it, but to make thee white, and purifie thee ; to purge thy sin past, and prevent it for the time to come ? and doest thou finde a present fruit in it ? doest thou finde, that now thou art turned into a chalke stone ; thy groves and images, (those corruptions which did attend thee while thou wert in prosperity, and which would attend thee if thou hadst those good things which thou wantest, and art disquieted for, and if those evils which thou feelest, or fearest, were from thy sense and fear, would still attend thee,) that those do not now stand up : Lift up thy head Christian ! say to thy soul, *Why art thou cast down O my soul ? why art thou disquieted within mee ?* Meditate what there is of God, in the cause of thy disquietments. But I proceed.

2. Secondly, *Meditate a little, upon the unprofitableness of such dejections and disquietments of spirit.* This meditation would still an heathen, and indeed, is more morall then Spirituall. Tully would say, that it was a foolish thing, to be troubled at death, because, it could not be avoided.

I. Christian, what doest thou gain to thy self, by such a dejection ? thou only shewest thy teeth, and discoverest the rebellion of thy heart, and that is all ; for when thou hast troubled thy self to the utmost, *the will of the Lord must be done, and thou must submit.* Doest thou think to check the necessary rolling motion of an eternall decree ? This very consideration quieted David, 1 Sam. 12. 21, 22. vers. 16. when there was yet hopes of the child, he fasted and prayed, and lay upon the earth ; but when the will of the Lord was revealed, vers. 20. David arose from the earth, and washed and annointed himself, and changed his rayment, &c. and quieted himself upon this consideration,

tion, *vers. 22.* Wherefore should I fast, can I bring him back again to mee?

2. But meditate, to what religious purpose it is: It is, and ought to be the temper of a Christian, to do all that he doth to the glory of God, *1 Cor. 10. 31.* It is the Apostles exhortation, *Whether yee eat or drink, or whatever you do, let it be done all to the glory of God.* A Christian should not eat, or drink, or discourse, but he should first think with himself, how shall God have glory by mee? how in this shall I honour God? sit but down a little, Christian! before thou putteth thy spirit into a disquietment, and vexing frame: Sit down, I say, and first think, if I do this, which way will there come any glory to God by it? shall I honour him by my weeping, and troubling my self for this crosse and triall? if not, take heed of it; remember thy duty is, to trade for God in every thing; and I shall shew you anon, that in stead of glorifying God, thou wilt highly dishonour him, by such dis-temperatures of spirit.

3. Therefore meditate, *What a sin, and a cause of sin, such a disquietment of spirit is, and will bee to thee: that it is a sin; I have shewed you before.* 1. The ground and originall of it, is sin. 2. The whole body of this temper of spirit is rotten and sinfull. 3. The daughter and effects of it, are sinfull. 4. God chides his people off it continually; as *Elijah, Ionas*: now I shall shew you, that it is not barely a sin. But, 1. *A very heinous and great sin.* 2. *That it is the mother of a great deal of sin, more then it carries in it self;* I say, it is a very great sin. I remember when God came to *Jonah*, he sayes to him, *doest thou well to be angry?* It was ill answered, *I do well.* Christian, doest thou well, thinkest thou, if God hath a little troubled and crosse thee, to sit down disquieted?

Consider, First it argues *Pride*, a very haughty spirit, that cannot be brought to stoop to Gods will, that cannot acknowledg the goodness and wisdom of God, in

2.

1 Cor. 10. 31.

3.

1.

his dispensations : It is the character of an humble spirit , to lye under Gods feet ; to say, *It is the Lord , let him do what seemeth him good* ; but the proud man strikes at Gods dispensations. Now there cannot be a temper of spirit, more odious to God, 1 Pet. 5. 5. *God resisteth the proud* ; they are the people, the Lord loves to croise.

1 Pet. 5. 5.

2.

2. *It is a rebellion against God*, an heart-rebellion against the will of God ; it is a mutiny of the whole spirit, against God ; a secret saying, God hath not done by me, as he should do , or as well as he might have done, or as I have deserved at his hands , or as I had thought he would have done by mee : now, who art thou ? and what art thou, (poor worthless piece of clay ,) that thou shouldst say to the potter, why am I thus? rebellion is no slight sin, *it is as the sin of Witchcraft*, (said Samuel to Saul :) But to these two, I spake something before.

3.

Phil. 4. 10, 11.

3. *It argues a Want of contentation in God*, that the soul hath not so filled it self with God, yet, to make him its enough and abundance ; this was Pauls temper, Phil. 4. 10, 11, 12. and it should be thine too, Christian ; but when every croise thus distempers thee , it is a certain evidence, that thy soul hath not got up to it ; then , thou wouldest look upon all as nothing, though all were lost, so long as God and Christ remained to thee : neither, 2. Hast thou wrought up thy heart into such a contentation with Gods dispensations, as thou oughtest to rest upon this bottome, It is the Lords doing, that stopt Davids mouth, Psal. 39. 9.

Psal. 39. 9.

4.

4. *It is a certain demonstration, that thou hast not so resigned up thy soul unto God, as thou oughtest* ; and this is a sad thing, Christian, for thee to evidence, that thou hast not wholly resigned up thy heart to God ; if thou hadst his revealed will, though it be bitter to thy sence, yet would be better rested in ; Eli had made a full resignation of spirit, 1 Sam. 3. 18. *It is the Lord, let him do what seemeth him good* ; and Hezekiah, when his heart was wrought

1 Sam. 3. 18.

wrought into such a temper ; when he could call that which was *black* to his sence, *white* ; meerly , because the Lord calls it so : It was a bitter word, that *his sons should be Eunuches*, in the King of *Babylons* pallace ; yet sayes he, *Good is the word of the Lord* ; because it is the word of the Lord , therefore, it is *good* ; for certainly, *Hezekiah* was not so unnaturall , as to look upon it in any other notion, and to call it *good*.

5. It must needs be a great sin, which is a direct contradiction to a Gospel-duty , 1 *Theff.* 5. 18. *In all things give thanks*. This should be the frame of a Gospel-Spirit, it should be wrought up into such a frame, that it could re oyce in God, and give thanks unto God in the saddest condition, that he could lay it under ; it was *Iobs* temper, in *Iob* 1. 21. *Blessed be the name of the Lord* : But the disquieted spirit, is not in a temper to give praise ; *David* sayes, *Psal.* 57. 7. *I will sing, and give praise* ; not *I will weep*, but *I will sing and give praise*. The merry heart singeth, and the singing heart only giveth praise. But yet further, to aggravate the sin,

6. *It is the very temper, that suites the devil in all his greatest designs, against a gracious soule*. The discontented spirit, is the spirit he trades with, and moulds into his own designs ; upon these he works, to make them 1. Despaire. Or, 2. Make away themselves by their own hands. 3. To entertain him, and give up their souls to him ; ordinary experience proves this : In this respect, the *Apostle* writes to the *Corinthians*, in his second Epistle, the second Chapter, verses, 7, 11. that whereas they had cast out the incestuous person, who had since shewn much sorrow ; they should now forgive him, and comfort him, *lest he should be swallowed up of sorrow*, and *vers.* 11. *lest Sathan should get advantage*. There are two very Emphaticall words used in both those verses ; *lest he should be swallowed up*, *καταπορσν* drunk up as in a gulph, *swallowed up at a draught* ; grief and passion hath

5.
1 *Theff.* 5. 18.

Iob 1. 21.

Psal. 57. 7.

6.

2 *Cor.* 2. 7, 11.

Est enim illa pessima circumventio sathanæ quæ excussa omni consolatione desperatione nos absorbet.

Ambrose ad loc.

quality in it, to drink up the spirits: the other word is, *πλεονεχθῆναι*, lest Sathan should gaine upon us, or lest we should become a merchandise for Sathan. *Vorsinus* sayes, it is a metaphor taken from Merchants; that is, to watch all advantageous occasions, to make their best bargain, and to circumvent: Sathan, he is the merchant, he trades altogether for souls, and he trades like a cunning merchant, parting but with a little, for the rich return of an immortal soul: and he is a cunning merchant, he observeth his exchange-time, and his best time of trading; when he may sow with the winde, and saile with the tide, and make hay, while the sun shines: now, a notable time of advantage for Sathan, is, a time of discontent to the spirit; when the winds of sad providences blow high against the person; and when the tides of passions are up, at a great height, then ordinarily Sathan puts out, and sets saile for the coasts of such a soul: this is Sathans wind and tide, and especially if the disquietment be for worldly and externall causes; for if the disquietment be for soul-causes, the fear of eternall wrath, &c. the devill cannot help that; and yet, as I shall shew you hereafter, he makes an advantage of that time, to put the soul on to despair: it is going downhill, and he gives it a thrust, to help it break its neck down; but now, if the cause of disquietment be for bodily and outward causes, there he hath an huge advantage; I observe it, in *Mat. 4. 1, 2, 3.* &c. It is not said, the tempter came to Christ, till he had fasted forty dayes and forty nights, and was an hungry; when he came, he thought there was a prize now for him. 1. He would have him command the stones to be made bread, *vers. 3.* and so distrust Gods providence; then he tempts him to make himself away, *vers. 6.* then he offers him supply for his wants, if he would worship him, *vers. 8.* Sathan, I say, hath a notable advantage upon one in outward troubles, but especially if disquieted for them.

1. For first, hee can apply a salve to the cure; hee is not

Mat. 4. 1, 2, 3.

not so poor, but he can command a little money; and not of so little power, but he can theeve (at least) an estate for him; and though he offerd a little too-much beyond his estate, when he offered all the kingdoms of the earth; yet without question, by right or wrong, the devil may be able to supply his servants with some food and raiment, or the like: God doth not keep him so short.

2. *If the worst come, he can prescribe him an halter*; set him to hange himself, or some way to murder himself: and this puts a period to all disquietments for such causes: now indeed, if a soul be troubled, out of the sense of eternall wrath, the devill hath no way to ease it there: outward supplies will not do it: and God doth not make him his steward, to deal out his balme of Gilead; his soul-salves are too precious for his fingers, and an halter will not do it neither; for such souls apprehend their misery beyond the grave: so that though the devil hath an advantage upon a soul, sorrowing and disquieted for soul-causes; yet this is his gretest advantage, if he can finde a soul troubled for any bodily and externall causes. Now think Christian, what a sinfull frame of spirit this must be, that so suites the devils humour as this doth, and none like it: I should also shew you, how it is an occasion of much sin, and proceed to further meditation: But of these (God willing) hereafter.

2.

THE



The Sixteenth SERMON.

PSAL. 42. 11.

Why art thou cast down, O my soul? Why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.



Have already shewed you, how much sin must be in every disquietment of Spirit, for an external cause; I shall now shew you, how great occasions of sin, such distemperatures of Spirit are; this I have also, in part, done already, I shall instance but in a few particulars.

I.

1. *It layes the soul open to temptations*: no temperature of Spirit so exposeth the Soul to the Divels Darts, as this doth; it gives the Divell wind and tide, to sail against the Soul's peace by: if he would pick out a Butt for his arrows, it should be such a Soul; he is the Prince of darknes. But this I have already shewed; this is the time when the Divel whispers with advantage. *Now make away thy self: Now curse God and dye.* Now Temptations in themselves, as Temptations, are not sins: The Divels brats are not ours; but if we take them to nurse; if we make cradles, and draw

draw out the breasts for them, then we sin; for we ought to resist steadfast in the faith.

2. *It obstructs Faiths free-passage in the Soul;* a disquieted Spirit is rogged way, in which the chariot of Faith cannot run without a great deal of difficulty, and so it is an occasion of sin. This I have also shewed you before, in shewing the contrariety betwixt Faith's Nature and Design, and the Nature and Design of disquietment in a gracious Spirit: Thus it is an occasion of sin.

3. *It indisposeth thee for the service of God, in the duties of his worship:* Indeed, whatever the cause of his disquietment be, it hath such a bitter fruit as this is; for though the Soul be disquieted, for a spirituall cause; as suppose the apprehended guilt of sin, the wrath of God, &c. though it may help the soul some way, and in some duty; yet it will hinder it in other duties; yea, another way, in the very same duty, in which it seemeth to help it: as suppose in the duty of prayer, in some respect, such a soul may be helped by it; as it may be, it may make it wrastle with God, with more earnestness: it feels wrath, it may be, it may help the Soul with a Spirit, ready to be poured out like water before the Lord: but yet in the same duty, it shall hinder thee from acting faith and love upon God; so as at other times, thou shalt rather call God, *Lord and Master*, then dare to call him *Abba Father*: and so in hearing, if it doth help, it will as much, yea, far more, hinder, as I shall more particularly demonstrate hereafter.

But if the disquietment of Spirit be for a bodily and externall cause, it shall wholly hinder, and not at all further thee.

I appeal to any *Christian*, that hath been acquainted with any such tempers; have you been, as at other times, when you come to prayer?

First, *Have you not been more backward and averse to the duty, then at other times?* you had rather have done any thing, then have gone to prayer, or to hear: you have been

angry

2.

Serm. 13.

3.

angry with God, and have not cared to see him, or speak to him, or for hearing from him.

2. Secondly, *When you have been at the duty, have you looked upon God so friendly, as at other times?* have you not been thinking, ah; I know thou art an hard master? have you not had grudging thoughts against God?

3. Thirdly, *Have you been able to keep your souls so close with God?* have you not found in the time of your duty, that your heart hath been taken up with your loss, or sadness, that fate so heavy upon your spirit? and though at no time your hearts are free from distractions, yet are they not now more full of them, more divided with them, then at other times? do not your thoughts sit at a looser frame with God, at this time, then usually?

4. Fourthly, *Have you not found, that your spirits have been more streightned at such a time, then usually?* you have been so troubled, that you cannot speak; you have found the Spirit bound up, and your tongue hath stammered; have you not, especially at such times, found your selves of a slow speech, and scant expression? and are you ever so enlarged, that you shall need fetter your selves?

And so for hearing; have you not found your selves (when in such a temper) backward to it, distracted in it, unfit to remember, to attend, and especially, to mixe the word, which you hear, with faith; without which (saith the *Apostle*) it profiteth not? I appeal to your hearts (Christians!) whether thus you do not finde, that disquietment of spirit is a great occasion of sin to you.

5. Lastly, *As it indisposeth you for the service of God, in the duties of his worship; so it also renders you unfit to honour God, in your relations and civill employments:* the Christian hath a double work to do; not only to honour God in duties of worship, but also in his civill employments; so to attend them, so to manage them, that he might glorifie God in them; whether he eates or drinks, or whatever he doth, all ought to be done to the glory of God; and it is
the

the duty of Christians, to labour to keep themselves in such a temper, that they may be fit in such relations and places, to do their duty. Now, let but the spirit be disquieted, and the Christian is fit for none of them; he cares for nothing but sitting still, and fretting, and vexing himself; you may see this in *Elijah*, he was fit for no journeying, nor any thing in his Prophets relation, while the Lord had roused him out of this distemper, *1 Kings 19*. I shall enlarge no further; consider these things, Christians, and judg, if such temperatures of spirit be worthy of Christians.

1 Kings 19.

I proceed further, to direct you to such meditations, as may allay a little the disquietment of your spirit, for bodily, and externall causes. I proceed to a Fourth.

Fourthly, Meditate a little, *what a dishonour it is for a Christian*: It is not only dishonourable to thy God; (that I have shewed at large,) but it is also dishonourable to thy self. The *Stoicks* thought it was dishonourable to man, as a man, (only considered in that notion,) to be troubled or disquieted; and they looked upon it, as a great piece of the true nobility of their spirit, not to be cast down for any thing; that I shall not dispute, but sure I am, it is highly dishonourable to thee as a Christian: what said *Nehemiah*, when they would have had him fled? Should such a man as I fly? Surely it is below me, should such a one as a Saint be disquieted? Surely it is below thee. — *Si fractus illabatur orbis, imparium feriant ruina.* Such should be the generosity and heighth of the Saints spirits; that if heaven and earth should clash in pieces together, the ruine should smite him without fear. I will shew thee a little, wherein it is dishonourable to thee.

4.

1. It will argue in thee, *too low a spirit for thy birth*. The spirits of men, are ordinarily according to their birth, or breeding; Saints are the highest born, and noblest bred creatures in the world; they should have spirits according-

1.

Tell a man that is of a noble high spirit, that he hath a loss of twenty or thirty pound, he is not at all troubled at it, his spirit is too high to stoop to such a misfortune. It argues, Christian, a base and low spirit in thee, that every cross must ride thy spirit off its legs; Christians spirits should be higher-metall, and lustier, then to be hackneyed out with every poor creature misfortune; Should such a man as thee be troubled? because a piece of an estate is lost, or a friend lost: *Iob* was of a nobler spirit, when he had lost all, he only writes upon his losses; *Naked came I out of my mothers womb, and naked shall I return thither again; the Lord hath given, and the Lord hath taken.* Remember thy blood and thy breeding; shame not thy blood royall of heaven, by degenerate carriage; it will argue too much a dunghilly heart, an heart taken up with the muck of the earth, when as thou art commanded, not to set thy affections upon things, which are here below; it will argue, that thy spirit is below thy elder brothers spirit. Whose life was more full of worldly crosses, then the Lord Jesus Christs? and yet how chearly was he, when he knew he should dye? his work was more to keep up his Disciples hearts, then his own, *Ioh. 14.1. Let not your hearts be troubled, you believe in God, believe also in mee, &c.* Remember whence thou art, and heighen thy spirit, according to the nobility of thy birth and breeding; do not give any cause to think, thy treasure was here.

2. Such a kinde of disquietment of spirit will argue in thee, either a too much ignorance, or a too little value of what remains: Something remains to the Saints, when they have lost all they can lose; Saints have a two-fold estate. 1. Reall. 2. Personall, *Ioh. 10.28.* A Saint cannot lose so much, but he will have more remain then what he loseth; the fee-simple of heaven is his; he hath not heaven and Christ by lease; all things here are by lease; the main estate, the mansion house, the inheritance of the

Iob 1.

Ioh. 14.

2.

Part 2. *A Cordiall for a fainting Soul.*

70

the Saints, that is, Christ, Heaven, glory; their inheritance is that kingdom, concerning which Christ said, *Fear not little flock, it is your fathers Will to give you a kingdome; and they shall one day be seized of it; with, Come ye blessed of my father, inherit the kingdome prepared for you, before the beginning of the world; this is their riches, their durable reall estate, which they cannot lose, Joh. 10. 28. I give unto them eternall life, and they shall never perish; neither shall any man pluck them out of my hands; my father which gave them me, is greater than all, and no man is able to pluck them out of my fathers hand: this I say is their reall estate.* Now other things Gods children have by lease; God leaseth out some part of lands and riches to his Saints; it may be, he maketh them a lease of worldly estate, for so many years; for seven, ten, twenty yeares, &c. He makes them a lease of a loving husbands, wives, friends life, for such a time; and after such an expiration of time, they are to part with it: or if they break articles, and do not pay the rent, &c. God reserves to himself a liberty of entring upon their lease sooner: But now, that which remains sure to the Saints, is. 1. *Their reall union With the Lord Jesus Christ in grace; he dwels in them, and they in him: and from this there flowes a conjugall communication of what the Lord Jesus Christ hath; of strength, and comfort, and peace, to the believing soul.* 2. *There remains to them the sure hope of glory, the reversion of heaven; with both these Christ comforted his disciples, when they began to be disquieted for the loss of him, their greatest and best friend, Joh. 14. 3. I will come again and receive you to my self, that where I am, there you may be also, and Joh. 15. 4. Abide in mee, and I in you; and the priviledges of this union Christ at large layes open to his disciples, Joh. 14. Joh. 15. he would be the way, the truth and the life, to them; he would hear their prayers, vers. 13. they should have his Spirit, vers. 15, 16. they should have his love, and the manifestation of his favour*

Joh. 14. 3.

Joh. 15. 4.

Joh. 14. 15, 16.
3. 24.

to them, *vers. 21.* they should have his peace, *vers. 27.* *Iob. 15. 2.* they should bring forth fruit, and be purged, that they might bring forth more fruit; they should have his strength, *vers. 5.* Mark what a rich portion remains to believers, in their saddest desertions, from earthly and externall comforts: questionless, if any externall cause could have warranted a disquietment of spirit, to those that are Christs Disciples; I say, if any could, it should have been that, which lay here heavy upon the disciples, *viz.* the losing of Christs corporall presence upon the earth; he was their best friend, their only friend; they were but a few, to a world of those that hated them; all the outward security they had, was under his wings; yet faith Christ, *Let not your hearts be troubled;* though I go away from you, in respect of my bodily and externall presence, yet, I am in you, and you in mee, my Spirit shall dwell with you; I will strengthen you, comfort you, and leave that peace of mine with you, which the world cannot give; you shall be mine, I will enable you to your duties, purge out your corruptions; and I will come again, and take you to my self; and this reall cause of rejoycing remains to a Christian, though he hath lost all his estate, all his friends, all his outward comforts, &c. Now I say, a disquietment and dejection of spirit in a Christian, for any outward causes, must be very dishonourable to a Christian. 1. Because it will argue that the Christian is ignorant of the value of the thing lost, or of what remains to him; or else, that he doth not enough value what remains: for if thou knewest but how much remained still to thee, thou wouldest say, thou hadst lost very little.

- I. 1. *There is nothing lost, or can be lost, that is the Saints estate.* For the things below, for outward accommodations, they are not properly the Saints riches, (*quâ*) Saints: Christ, and Christ alone, is the believers good in a strict sense: *The mountains of Edom* are given to the children of *Esaú* for a possession: worldly comforts are like a common,

mon, which is no ones peculiar ; the wicked are Lords of it ; the Saints sometimes, as they are tenants in the world, have a cow, or horse, going there. Indeed, God sometimes throws his children crumbs of this world ; but the loafe belongs to men of the world, to those that *have their portion in this life* : moveables belong to younger brothers. I remember I have read of *Luther*, that he began to fear himself, he was so courted by great persons, and enriched with their gifts, that he sayes, he began to fear, lest God would give him his portion here, and serve him like a younger brother ; as *Abraham* did the children he had by his concubines, *he gave them gifts, and sent them away* ; but (saith he,) *protestatus sum, me nolle sic ab eo satiari* ; I protested, I would not be so put off by him. Outward riches and accommodations, are not (strictly called) the Saints riches. 2. *If they could be any piece of their riches, surely, they must be the least piece of coyn they have* ; they cannot be their gold-angels, or jacobusses, but their farthings, at most, and single-halfpence, good for nothing but to carry in their pockets to give away, or, for exchange-money, while they commerce with this world ; they are the contemptiblest part of their blessings : the dearest wife, husband, child, friend ; what are they to the Saint, laid in ballance with Christ ? *Phil. 3. 7, 8.* *What things were gain to mee,* (while I was a worldling, in a naturall condition,) *I accounted loss for Christ.* *ἡμῶν* ; such things as while I had them, I was but a loser by them. The word signifieth a diminution of those things which were necessary to life. Outward accomodations, are, indeed, hinderances to the Saints, in their spirituall life, for the most part ; things that spend the vitalls of the Saints spirituall life : but mark, he goes on further, *vers. 8.* *Yea verily, and, I account all things but loss, for the excellency of the knowledg of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do account them but dross and dung.* There's another word, that expresseth

Phil. 3. 7, 8.
ἡμῶν ἔργων ἀποβολή
ὁ δὲ θεὸς τῷ Χριστῷ
ἀποδοσέτω.

συνβαλα quasi
κυνισμα, α.

κυνισμα

seth the reall value of all the outward things that the Saints enjoy : the word is (συνβαλα,) a very emphaticall word; it properly signifieh *dogs meat*, such things as are thrown to dogs : heark Christian, here's the true value of every thing thou hast, (except the Lord Jesus Christ;) it is but (συνβαλον,) dogs meat, such as God throws to dogs, such as profane worldlings are fed with; and to be sure, comparatively they are (κυνισμα,) in comparison of the riches of the soul in Jesus Christ; its actuall estate of grace, and its reversion in glory : doest thou know this, Christian, that whatsoever thou hast lost in the world, it was but a little dogs-meat, in comparison of the Lord Jesus Christ, in-whom thou hast yet a reall and valuable estate? all the comfort thou tookest or hadst in thy lost friend, all the contentment that thou hadst in that outward enjoyment, which thou hast lost, alas! it was but *dogs meat*, really such as God throws to dogs; comparatively, the most contemptible thing in the world; doest thou know this, why are thou troubled? understand contentments below Christ, in their true notion, Christian! or be ashamed of thy ignorance.

3.

3. *Canst thou think, that any one will think, there is so much remains to thee; or, that thou knowest what remains, to see thee for such losses so pine away to the bone? will not the world say, surely this Christian hath nothing left, surely he is an undone man; and is it not a shame to thee, Christian, that thou shouldest not know what thou art worth, after so long living in a spirituall estate? it is a strange and remarkable thing, but to consider how the heathen, that had but wrought up their minds to look upon morall vertue, as the greatest riches of a mortall creature, carried themselves in the crouds of other losses; that if they had lost their friends, estates, what ever they had, their eye was so upon their great estate, which they lookt upon, as consisting in an ennobled vertuous spirit; that they would scarce have betrayed by their countenance,*

nance that they had lost any thing : but though to the worlds eye they had lost all, yet still they looked upon themselves, in their sure possession of vertue, as enjoying all: And Christian, is not thy estate in Christ, as rich, as sure, as full and sweet, as ever a morallist's could be in vertue? could they look upon their remaining ennobled vertuous minde, as such a fulness still remaining, as would richly make up all emptinesse in relations, or purses? &c. and canst not thou look upon thy Christ? and that fulness that is in him, and that interest which thy soul hath in him, as so much, that whiles thou keepest that, thou canst not be said to have lost any thing? Now if thou dost know the real value, both of what is lost, and what remains; I say if thou dost, yet in this it will prove a dishonour to thee; *It will be a manifest evidence, that thou hast not thy heart so set upon what remains, as it should be.* It comforts one that hath lost a child, sometimes to think: well! yet I have my husband: the extraordinary love to her surviving husband allayes her grief; thou mayst say: well! yet I have a *Christ*. If thy heart were so swallowed up with *Christ* as it should be, it would not be so drunk up with sorrow, for things so many stairs below him: If thou knowest the value of thy remaining portion, let me tell thee, it is a great sign of thy undervaluing of it, to be so disquieted for outward things. I remember what *Elkanah* said to *Samuel*. 1 Sam. 1. *Am not I instead of ten Sons to thee?* Christian! that sittest mourning for a lost child, husband, wife, friend, estate. Is not *Christ* to thee in stead of ten children, husbands, friends, estates? he is so really, but thy heart doth not look upon him so; for if it did, thy spirit would not be so much disquieted as it is. Now reckon up these together, and consider christian, how dishonourable it would be to thy self, as well as to thy *Christ*, for thee to be so troubled for outward things. I proceed yet further;

Meditate (fifthly) *what a direct supply there is in the*
Lord

Hof. 2. 8.

Lord Jesus Christ for all thy losses : There is not only left (to stop this mouth) a counterballancing fulness, but there is a direct supply. It is the great sin of Christians, that they look upon the creature, which is but the conduit-pipe, as the primary cause and Fountain-head of their enjoyments. It was that piece of Atheism which was in the Jews, which the Lord by the Prophet reproves, *Hof. 2. v. 8. She did not know that the Lord gave her corn, and wine, and oyl; and multiplied her silver, and her gold, which she prepared for Baal :* this is that which occasioneth the sacrificing to our own net and yarn. Alas ! the creature is but the pipe, through which thy God conveyeth his streams of love to thee : whatsoever comfort or contentment thou hadst in any creature-enjoyment, was the gift of God to thee, only sent by the hand of that creature. The Lord oftentimes cuts thee short in the stream, that thou mayest run to the Fountain, and drink there, where thou shalt find the same comfort, and that in a fuller proportion.

God often in Scripture takes to himself the names of Relations, *Father, Brother, Husband* ; to what purpose ? but to shew thee, that he hath in him the comfort, and all the comfort of such Relations.

He tels thee of *Gold and white rayment* that he hath, and *wine and milk, and bread*. Wherefore is all this, but to let thee know he hath in him a fulness that comprehends the peculiar comforts, that these poor vanities of the Earth could afford to thee ; And thou hast the freer access to the Fountain, by the cutting off of the stream : now thou mayst go and challenge God, O Lord ! thou hast cut off from me an earthly contentment, a creature-comfort, Lord now I expect, that thou shouldest be to me in stead of this creature, I look for the same sweetness, the same fulness, the same contentment from thy own hand, and in thy self, which I found in, and received from the creature. And canst thou think of this, and be yet troubled ? Doth thy comfort remain, hast thou lost nothing, and yet art thou troubled ? why art thou cast down

down *Christians! why art thou so disquieted?* 10. What the Philosophers say (that hold the Soul is whole in the whole; and whole also in every part of thy body) concerning a member cut off, what becomes of the whole Soul in that part? they say, it doth not perish, but *Revertitur*, it retreats to the other parts: the same we may say of the comfort that the Saint takes in any poor sublunary creatures; what becomes of their comfort if that creature perisheth? *non perit sed revertitur*, it doth not perish, but returns to Christ the Fountain, in which the believing Soul may not only find a counter-ballancing fulness of every comfort; to overweigh its cause of dejection; but may find the same comfort, and the same contentment, which it found in the creature: the same in the first cause which was streamed, and peece-mealed out in second causes to it: Think of this, and be satisfied.

Christ hath said, *Thy maker is thy Husband, I will not leave you comfortless: Leave your widowes and fatherless children with me, I am God all-sufficient for you, I will be a Father unto you, &c.* And thus I have directed you in some few particulars, how to quiet your disquietments of Spirit; for outward causes, by *Meditation*.

Secondly, as there is something to be thought upon, so there is something to be done, which may be also conducive to the raising up of thy Spirit.

1. *Hide off thy Spirit from it.* This was David's course here in the text; and again in the ensuing Psalm, *Why art thou cast down, O my Soul, why art thou disquieted within me?* the words hint to us two practices of David: 1. He took account of his Soul; *Why art thou cast down?* He called his Spirit to give him a rational account of its temper: Art thou sad, christian! and is it any outward dispensation hath made thee so? call upon thy Spirit for an account of its temper: Say to thy self, *What cause have I to be troubled that have a Christ, an heaven, an actual possession of grace, and a sure reversion of glory yet left?* Be confident, if the cause be external, thy Spirit will not be able to give thee a

rational account of its own temper. *The words carry also the force of a chiding with them,* My soul, what ailest thou? for shame shake off this temper, *why art thou cast down?* Thy Spirit deserves a chiding, to be pouting for nothing: I am very confident, that even this practice might allurum the Spirits of many out of their sadnesses: if they would but summon their Spirits to give a rational account of their temper, and censure them, if they did not. But that's but the first piece of Action.

2.

Secondly, *Avoid false company,* keep no company with those that mourn. It is too natural for Christians in these distemperatures, to desire no company, or none but such as are like themselves; but it should be the wisdom of Christians, to cross their humours, if they be sensible of the sin of them; Corruption is not so deserving a beat, that it should have such hugging; you know, Christ was alone in the wilderness, then he was tempted; the Devil loves no company, when he hath private business with the Soul: There would be no great musick in an instrument, which had but one string; or all whose strings were bases; art thou too merry? keep company with those that mourn, thou art fit to do good there; art thou sad? be a companion to those that keep holiday; throw not thy self into the snare of the Devil, who is nimble enough to take any advantage against thee; he is ready enough to circumvent thee in thy way; thou needest not run into his.

3.

Thirdly, *Quicken up thy Faith.* Were Faith more active in thee, thy Spirit would not be so heavy; I have already shewed thee what power Faith hath to lighten the Spirit, and how directly contrary it works to such a temperature of Spirit; Now dost thou therefore find thy Spirit sad, take *David's* course here, who calls out to his Soul; *Hope still in God, for I shall yet praise him, who is the health of my countenance, and my God.* Now the life of Faith is a living upon the Word.

1. Pick out such words out of the Holy Scripture as are suited

suited to thy condition; and there are either Declaratory, or Promissory.

1. Such as *set out the fulness of God, to supply a Soul oppressed with wants*; either his general promises of All-sufficiency, or his particular promises suited to that present *straights and sadness* which thou art oppressed under. Some Scriptures, though they be not direct Promises, yet may be of singular use to thee at such a time, setting out the abundance that is in the Lord Iesus Christ: these may cause some such reflexions upon thy Spirit. If Christ, if my God be thus much, and I have him still, *what can I want?* *Psal. 23.v.1. The Lord is my shepherd, what can I want?* when thou hast done this, thou hast found a bottom: Then

Psal. 23.1.

2. *Set the face of thy Soul upon it, cast thy care upon the Lord, for he careth for thee; throw thy self upon the Lords protection and providence; command thy Soul to hang upon these words, as the sure sustainers of thy Soul, Psal. 55.22. Cast thy law then upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be removed;* throw thy self into the bosome of this, or some such like promise, and be still: It is exprest by another phrase, *Psal. 37.v.5. Commit thy way unto the Lord, trust in him; trust God with thy cause;* this will fill the spirit; as it is with a man that hath some Law-busines in his head, it tortureth his thoughts: at last he meets with some trusty Lawyer, whom he thinks fit to make known his cause to, and to make his Advocate: he tels him his whole cause, and trusts him with it, and from that time forward tortures not his own head with it; dost thou likewise? art thou troubled with some Worldly trouble; then say advocate the Lord Iesus Christ he will undertake thy trouble; cast it out of thine own thoughts, and let him (if he will) trouble himself with it; *commit thy cause unto him.*

Psal. 55.22.

Fourthly, *Pray*; You know, you cannot commit your cause to a Lawyer; but you must open your cause to him, and pray him to take care of it, Do so by the Lord: dost

4.

thou apprehend any outward cause of trouble and disquietment, and art thou not fitting to undergo the burthen? Behold I here is an advocate ready; come open thy cause; lay open thy wrong to God: O but thou wilt say, *Alas I cannot pray*: Do it as well as thou canst, thou wilt do it so, that Christ will understand it. I have heard some poor Country man come to a Lawyer, to retain him, and open his cause to him; the Lawyer sits with his pen in his hand, ready to receive information; the poor man he is not able to tell his tale handsomely, as they say; but perhaps he speaks nonsense, repeats the same thing over and over again, and cannot speak Law-terms; but the Lawyer understands what he means, takes no notice of his nonsense, but writes down what he says, the substance of it, puts it into Law language himself, and bids him go away, he will take care of the business; the poor man troubles himself no more, the Lawyer manageth his cause: Christ is the great Lawyer, he sits always in his study in Heaven, with his pen in his hand, ready to be retained, and to entertain all such as come *in forma pauperis*. It may be, thou in opening thy cause speakest nonsense, or art so troubled, that thou canst not speak; yet he observes thy sighs and groans, and takes notice, not of the nonsense, but of the substance of thy prayers: He sits there, not to be thy Critick, to scan thy prayers by Grammar, but to be thy Advocate; and will understand thy prayer, and put it into such language, as will be heard in the Court of Heaven. Rise up, and let thy Countenance be no more sad: I will give you a notable instance of this, *Isa. 37. 14*. The business was this, *Hezekiah* was in a great strait, *Sennacherib* had besieged his City with a great Army, which he was at that time in no capacity to repell; *Rabshakeb* sent a railing Letter, *Hezekiah* received it, and was sore troubled at it. *v. 14*. He goes up, and spreads it before the Lord. He was scarce able to speak his condition, or relate upon that: he goes, and spreads the letter; as if he should say, *Lord here's my condition, I cannot speak it;*

Lord

Isa. 37. 14



Isa. 37. 14

Ma. 37. 14.

Part 2. *A Cordiall for a fainting Soule.*

23

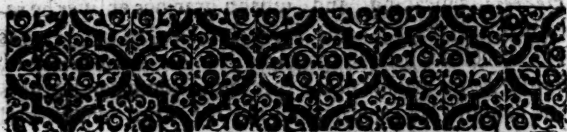
Lord thou understandest it. Mark how the Lord pickt out *Hezekiah's* meaning, and what a gracious answer he returned, *v. 21, 22, 23, 24, 25. Hannah* *1 Sam. 1. 13, 15.* was of a troubled spirit; so troubled, *that her lips only moved, but her voyce was not heard*; yet in this condition, she goes and commits her cause unto God; the Lord understood her, and answered her, and *v. 18. Her countenance was no more sad.* Go thou and do likewise; this will still thy spirit, it is thy keeping thy trouble within thy own breast, and thy burthen upon thy own shoulders, that makes thee so groan.

1 Sam. 1. 13, 15.

Lastly, *It may conduoe something to it also, if thou wouldest keep thy self to thy usuall employments*; Idleness feeds the distemperature; Employment would take off thy mind from feeding upon the cause of sadness: This I should not have mentioned, but that I find it the course that God took with *Eliab*, in the like distemperature, *1 King. 19. God would not let him sit still any where, v. 4.* He sits down under the *juniper-tree*, the Angel follows him, and toucheth him, and commands him to *Arise and eat*: and so again, *v. 7.* When he was lying down to sleep, *v. 9.* he was got into another hole: God presently pursues him, disturbs him, sets him upon action, *vers. 13.* he was at it again; God again disturbs him, and *v. 15, 16.* Sends him upon an errand for him. Take heed of idleness, if thou wouldest conquer thy distempers: And now I have done with such directions as concern Christians, troubled for some outward wordly causes.

5.

1 King. 19. 4.



The Seventeenth SERMON.

PSAL. 42. II.

Why art thou cast down, O my soul? why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.



Am now to proceed further, in giving directions to such Christians, whose Spirits are disquieted for Soul-causes; I have already told you, that the general ground of all disquietment of Spirit, is Evil; which as it is, or may be various, either to the Body or Spirit, makes many particular causes; and as evils to the Spirit may come under various notions; either,

1. *Evils felt*; or,
2. *Feared*;

Both of them, either privative, consisting in the absence of some highly valued good; or positive, consisting in the infliction of some present punishment; or the bearing of some present burden: I say, in respect of this various distribution, and notion of evil, there may be many particular causes of Soul-disquietments. These following are the chief.

The guilt and power of sin, which lying upon the Spirit doth,

Part 2. *A Cordiall for a fainting Soul.*

doth cause disquietment of Spirit, either in respect of it self, or of the consequents of it.

1. In respect of it self; for this is a gracious Soul often disquieted, that ever it should have so base an heart, to sin against so gracious a God; and this is the best of all disquietments of Spirit, working upon sin as sin.

But secondly, most disquietments of Spirit are not for sin as sin: but as punishment *lies at the door*, in respect of the wrath of God, which is the dreadful consequent of sin; and this is either,

1. *Felt* in the inward terrours that the Lord hath made to arrest the conscience: Or,

2. *Feared* when a christian is disquieted, for fear of Hell and wrath, which he doth not yet feel.

A second Soul-cause of disquietment, is the absence of God from it, *Psal. 30. 6. Thou hiddest thy face, and I was troubled.*

When God hath withdrawn himself, then this Evil is felt, or it may be but feared, when the Soul is conscious that it hath given God cause for such a desertion; both these are often causes of disquietment, whether it be the felt or feared absence of his strengthening presence, *Joh. 15. 4. Without me you can do nothing*; or of his cheering and comforting presence: when the Soul sits in darkness, and seeth no light: All these are several causes of Soul-disquietment to the children of God.

A third cause of Soul-disquietment, is some temptations from the Devil: this is another piece of evil that the Souls of Gods children are liable to while they are here; they must look to be in heaviness through manifold temptations.

Now when the Soul is thus harassed by Satan, oftentimes it falls into disquietment; one day, I shall perish by the hand of Satan, &c.

These are several causes, Soul-causes of disquietment to gracious Spirits, which (although, as I have before shewed you)

you) they may be in the best of Saints; yet where-ever Faith is, it will be its work, by establishing the Soul in the Love and free Grace of Christ, in the strength and assistance of Christ, to set it free from these chains.

In order to the helping of some poor Souls to set themselves on work: Upon this design, my work is to propound some suitable directions; I shall rank all to two heads, and put you

1. First, Upon *Meditation*.

2. Secondly, Upon *Action*.

1. First, for the first; here first I might put you upon the same Meditation that I first put you upon, for disquietments for bodily causes, viz. To meditate how much of God there is in it; for without question, *disquietment of Spirit for Soul-causes is a punishment; it is an affliction, it doth not suit our natures; and upon that score I might commend unto you to consider (as before.)*

1. *That it comes not upon you without Gods privy; he knows of your troubled Spirit.*

2. *It comes not upon you without his positive command; therefore terrors are called Gods terrors, Job 6.4. Psal. 88.15.&c.*

Job 6.4.
Psal. 88.15.

But I shall pass over that Meditation, which may be also applyed to this sort of Soul-disquietments.

And so likewise I might apply the second Meditation, of the *unprofitableness* of such distempers of Spirit: to what purpose art thou disquieted? art thou eased by tormenting thy self?

But I likewise pass that over, and shall proceed to mention some considerations that shall be more peculiar to raise up a Soul under disquietments of Spirit for Soul-causes.

And here let me propound to thee, to

1. *Consider the Devils design in it.* The Devil drives a great trade for Souls; compasseth Sea and Land, leaves no stone unturned, no trick untried, to get possession of a precious

cious

Soul: Now though he hath many petty designs; yet the two main ones which he drives, are;

1. *To oyl up the Soul by presumption: or,*
2. *To dash it upon the rock of despair.*

The first design he drives with hard-hearted sinners; to these he cries, *Peace, Peace*, when the Lord sayes, *There is no peace to the wicked.* Some the Devil hath flattered into such a Creed, that let the Judgments of the Lord against prophane wretches, and against formalists, be rung in their ears every day; yet they blesse themselves in their hearts, saying, *I shall have peace, though I walk according to the stubbornnesse of mine own heart, adding drunkennesse to thirst.* I say, some there are, that the Devil drives his trade this way with: To whom the Lord reads a destiny, verſ. 20. *for such, the Lord will not be merciful unto them; but the wrath of the Lord, and his jealousie shall smoke against those men; and every curse that is written in the book of God, shall light upon them; and the Lord shall put out their name from under heaven, &c.* But now there are another sort of people, whose hearts God hath touched, and their consciences are awakened, and they made sensible of their misery: *1. To 1000 sinners that are led in to destruction.*

Deut. 29. 19.

Now the Devils design upon these, is to sink them under the burthen of their sins; to bring them to say, *There is no hope.* To the first, he cries, *All hope, No fear*; to the other, *No hope*: his design of Presumption will not do, he must try his Engine of despair; thus he seeks all wayes, how to devour the Soul. And truly, Presumption and Despair are his two great Souldiers. And we may apply to these two, what the women applyed to *Saul* and *David*. Despair hath slain 1000 thousands: as well as Presumption: 1000 thousands: and the Devil is resolved, that what the sword of Presumption spares, the sword of Despair shall (if it be possible) destroy. Now Christians! I would not have you ignorant of Satans devices; The Devil hath a design upon you in your Disquietment of spi-

2 Cor. 2. 11.

rit; and the deeper your dejection is; the higher is his design driven. Think but of this a little, when thou sittest alone, and refusest to be comforted: but all thy work is to damn thy self, and put off Promises. I say, at such a time, if thou canst but get a little breathing betwixt thy sighes, be thinking: *Hast not the devil a design upon me now, in this my deep dejection?* Hast not he an interest driving on? possibly at such times thou mayest have thoughts, to resolve thyself out of heaven; and make a conclusion of damnation upon thy self: hast thou any such thoughts? there now the devil begins to act above-board; *Curse God and die*; is it not a devil's his speech betrayeth him; methinks this should make a Christian rouse up himself; and lay himself out of the devils way; methinks it should make him start up, and put on the whole Armour of God, that he may be able to stand against the wiles of the devil, so our translation reads it; the Original reads it *ἐν τῇ μέθοδῳ*, it is a notable emphatical word. 1 It signifies, *such snares as are laid behind one*; Such treacheries as come upon ones back at unawares. 2, *Such snares as are set to catch one, in ones road*. A man walkes in his road, and thinks not of it; on the sudden he is caught by thieves, or falls into a pit, &c. This is *μεθόδῳ*. 3, *Such as are purposely, and artificially set, for the taking the prey, at the greatest advantage that can be*. This is such a snare, It is the way of Nature, to be cast down, under the sense of evil; now the sense of sin, of the terrors, and wrath of God, it is the greatest evil in the world; when this is felt by the soul, the spirit walks but in a way of Nature, and is disquieted for it. Now Satan lying in every way of a Christian, sets Despair here for a snare; the Christian walkes on and thinks nothing, acts according to the dictate of Nature, and dreams of no ill. But the devil now, having the Christian in this way, sets despair upon his back; that now seizeth upon him, at the best advantage that can be, for he is well on his way already.

Eph. 6. 11.

ἀμετάθετος
ἀδός.

ἀμετάθετος
enim immediata
derivatio.

already. Ah Christians! be not ignorant of his *Stratagems*. I remember, *Judg. 16. 12, 13.* *Sampson* slept very quietly a great while in *Dallabs* lap; but when the alarm'd him, once and again, with the *Philistines* are upon thee *Sampson*; it is said *vers. 14.* *He awoke out of his sleep, and went away.* Possibly there are some Christians here, that have had disquietments of Spirit lying long upon them, and they begin to be almost pleased with them; habit hath almost made the bitterness of grief, sweet unto them: Is there any such here? *The Philistines are upon thee* Christian! Look to thy self, the devil hath a design upon thee, thou art in a way of passion, and discontent; behold here is *prodsia*, a trap in the way, the devil hath a design upon thee. Get out, lest thou be catcht in his snare. But I proceed.

Judg. 16. 12, 13

Secondly, consider a little, *in what purpose Christs soul was troubled.* *Joh. 12. 27.* *Now is my soul-troubled, and what shall I say, Father save me from this hour.* To what purpose, Christian, dost thou think, Christs soul was troubled? 1. it was for thy sins; it was to Christ a meer penall trouble. 2. It was to excuse thy soul-trouble.

2.
Joh. 12. 27.

First, I say, Christs soul-trouble was for thy sins: it could not be for his own, for he had no inherent guilt to be troubled for; was it for thine? and why for thine? it was not a sinful, sullen, useless disquietment for them, neither: but here was the business. 1. Man had sinned, and deserved damnation, and if ever he came to heaven, satisfaction must be made, for his transgression. Now both body and soul had sinned, and both were engaged to a satisfaction; the body of the creature was to be troubled, and the soul of the creature was to be troubled. 1. For it had troubled God, and the Lord was resolved to trouble it. Now the Lord Christ, taking upon him the great business of satisfaction for the souls of his people, was to clear all scores, and satisfy justice upon all accounts; justice brings in account to be satisfied, for the bodies of the Elect;

Christ suffers himself to be boxed, beaten, whipt, and at last, nailed to the cross; &c. so he cleared that score. Justice brings no account for the soules of the Elect; Christs soul is troubled, and troubled, unto death; that score also he quits; so that, by way of satisfaction for sin, no soul-trouble can come upon the Saints. That soul-trouble and dejection for sin, (which if Christ had not died, been soul-troubled,) had been only penal, and necessary; Christ having been so troubled, is become sinfull, and a denying of the fulness of Christs satisfaction: mistake me not; I do not mean, that Christ by his soul-trouble for us hath so excused us, that we, 1. Either ought not to be grieved for sin, as Antinomians teach; or 2. Not at all troubled that we have sin'd, that we have dishonoured God,

3.

3. nor that the Saints cannot have penal terrors of Gods inflicted upon them: as Iob, David, Heron, Paul, &c. had; no, these are the false conclusions that Libertines fetch from a pretious truth, making their own corrupt conclusions, from the pretious premises of Gospel-truths. There is a soul-trouble. 1. That is a Gospel-duty, Rom. 7. 13. Paul cries out, O wretched man that I am! Ephraim shall say, what have I done? 2. And there is a soul-trouble, which is Gods fatherly chastisement: by which God mindes his Saints, what they have deserved, and what Christ hath suffered for them. But, there is a wide difference betwixt these, and those soul-dejections, which I am strengthening you against.

Case of conscience.

But may some say, How far, then, may a Christian be troubled for sin, and wherein differs the soul-trouble that ought to be found in the children, from that which is sinfull? I shall digress a little, to speak a word or two, to this so necessary a case to Christians practice.

1.

First of all, he may be sensible of his sins, Zack. 12. 10. they shall look upon him whom they have pierced, and mourn. Ephraim must say, what have I done, they ought not to run on and never consider what they do.

2. They

Part 2. *A Cordiall for a fainting Soule.*

1. They ought not only to take notice of themselves as sinners, but also, to be grieved for their transgressions: their affection ought to move with their judgement: they shall mourn, Zach. 12. 10. There is a godly sorrow which worketh repentance, 2 Cor. 7. 10.

2. They ought so far to grieve, as that they may abhor themselves in dust and ashes: and see their own vilest, Job 42. 6. I abhor myself, and repent, in dust and ashes, Job 40. 4. Behold I am vile, what shall I answer? In short, an humbling, abasing disquietment, and dejection of spirit for sin; this is not only, nor sinful, but our duty: But the sinful dejection of spirit is discerned thus.

First, a comfortable dejection is sinful, so to be dejected, that the spirit shall refuse comfort; put off all promises, all good words.

Secondly, a despairing sorrow and dejection is sinful, &c. But I have spoken something largely, before, to this latter part of the case, to shew you, when dejection of spirit becomes sinful: I shall therefore add no more now. Christian consider this, is thy spirit dejected? So troubled for sin, that thou canst see no hope, no comfort in the free grace of the Lord Jesus Christ, so troubled that thou canst not pray, nor hear, nor perform any duty, but with a clouded spirit; so troubled, that thy body is distempered by it: thou canst scarce eat, or drink, or sleep? I say, think a little, To what purpose was Christs soul troubled to the death, for me? what, was it not to excuse me one tear? Was this piece of his suffering in vain concerning me? what shall I denie the satisfactory vertue of this suffering of his? God forbid, Christian! Why art thou cast down then? Why art thou disquieted? heere is second mediation for thee.

Thirdly, do but consider, what a trouble it was to Jesus Christ, that thy soul should be troubled. The Prophet saies, In all their afflictions, he was afflicted. Take but two neer friends, and there is such a moral Sympathy be-

Zach. 12. 10.

2 Cor. 7. 10.

3.

Job 42. 6.

1.

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Serm. 12.

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them, that if one be troubled, the other must be troubled too; but now, in naturall relations the Sympathy is greater: can the wife be troubled, and not the husband; if they love as they ought to do? yet, if you see two intimate friends, and one of them be troubled; and the cause of this trouble upon a conceit, that his other friend doth not love him; the suspected friend is more troubled then ordinary at this, that he or she should be the cause, to grieve the heart of one so valued. But further; if the suspected friend be conscious, that the cause for his friends love-jealousie is not true; and he hath given him no cause, this yet troubles him more. O think Christian! how deeply your soul-troubles, must affect the heart of Jesus Christ; you are the wife, he is the husband: can you be troubled, and not he? you are the nearest friend, and Christ knows that the cause of your trouble, is a suspicion of his love, and yet he knows he loves you, with a love that is unquestionable to all: but a groundless jealousie; must it not trouble him, think you? when he loves you with the intensest love, and yet sees you walk with troubled spirits, jealous of his free grace, and disputing his heart towards you, which he wonders you can so much as call in question. Mark how it troubled Christ, to see his Disciples troubled, and yet not upon this score, *Ioh. 14.* They were troubled; meerly, upon the thoughts of their loss, in respect of his bodily and externall presence; yet, so how he is affected with it, *Ioh. 14. 1.* *Let not your hearts be troubled* (saith he,) *you believe in God, believe also in me;* as if he should have said, I pray lift up your heads, I am sorry to see you so sad; *Let not your hearts be troubled.* And ah, Christian! how then do you think, must it afflict the heart of the Lord Jesus, to see you troubled, meerly upon a groundless jealousie that he doth not love you, when yet he knows that he loves you as the very apple of his eye; so that, if it were possible a mother could forget her sucking child, yet it were impossible that he should forget you:

you:

you: And ah, Christian! is it nothing to you, to make the heart of Jesus Christ to bleed for you: from day to day; yea, it may be from month to month, and yearly; because you have hugg'd a groundless fancy, that Christ doth not love you? was it not enough, that his soul was once (necessarily) troubled, even to the death for you, but must you unnecessarily create him trouble again? you shall often see a friend, in his friends company, will be cheery; and if he hath a sad spirit, he will yet dissemble it, for fear his friend whom he loves, be troubled for it; and shall not Christ have the love of an intimate friend from you? Be not troubled, lest Christs heart be troubled also. But to proceed.

Fourthly, Consider what pains Christ hath taken, to deliver you from this foul trouble. One would have thought, that Christ had made so many manifestations of his love, and given such pledges, such assurances of it, that he had not left any thing for a Christian, to scruple; that he had left the least occasion for jealousy, if one would, have seen himself, to pick a cavill at free grace. But truly, as when a statute is drawn up, let it be done with as much caution as is can; we see, when it comes to a lawyers handling, he finds something or other to pick a quarrell at, to make a hole for his client to creep out at. So though the Magnificence of the covenant of grace, though the precious Gospel; though our statute for salvation be so drawn up, so largely and fully, that one would think it were impossible, a poor sinner should stand and doubt of any phrase, as ambiguous, or think any phrase in any promise, is not comprehensive enough; yet (I say), a lie is the corruption of our base spirits; so much deceit there is in the heart of man, that when we come to make use of these promises, our base hearts are stumbling here, and doubting there; finding twenty knots in an even bulrush; and making twenty lawyers cavills, in a clear case. But I say, methinks, if a Christian would but in his deepest disquietment,

I. i. cap. 4. Ser.
4. p. 77, 78, 79.

quietness; and dejection of spirit; seriously think, what
pains Christ hath taken, to give every soul full satisfaction
concerning his love, his nature, and extent; and certainty
of it; it is impossible; his spirit should be any longer under
dejection. I have, heretofore, spoken something largely to
this purpose; when I spake by way of satisfaction (to such,
as could not believe, *because their fears are
so great and many*). Where, I showed you in eleven ex-
pressions, what pains Christ hath taken to let his infinite
love, clear in sinners thoughts. 1. He speaks it. 2. He
swears it, and that *by himself; because he could swear by
no greater*. 3. He pleads with us. 4. He appeals to the
mountains and hills to clear him. 5. He wishes our sal-
vation with groans. 6. He professeth he knoweth not
how to destroy thee. 7. He weeps over the impenitent.
8. He invites all, he comes down to make us rich. 9. He
died upon the cross; that we might see the print of the
nails; and thrust our hands of faith into the holes of
his side. 10. He hath sent the Ministers of his Gospel,
to preach reconciliation to you. May not the Lord Jesus
Christ now take up that appeal, which he once took up
in the case of his ingratefull Church? *Isai. 5. 30. Now shew
yourself, O Inhabitants of the world! O Heavens! O earth!
Judge them I pray you; be wiser we and these jealous secta-
ries; that yet think, and say, I do not love them. That will
not believe I will pardon them; and therefore they are
disquieted: what could I have done more; to have made
people believe I love them; when I have done? I have
promised pardon, and have now excepted scarlet, crimson
sinners, *Isai. 1. No; nor backsliding sinners; Hos. 1. 4. No,
nor rebels; I have told them, I have gifts for the rebel-
lious also; yea, though they have gone a whoring, Jer. 3. 1.
2. 3.* I never limited them at what hour they shall come
in, but have declared my self willing to receive those that
come in at the eleventh, as well as those that come in at
the ninth hour. I have bid them come to me, and told
them*

Isai. 5. 3.

them, that *whosoever commeth* in to me, I would not refuse; I have asked them nothing, but have invited them to drink of the *water of life freely*; and yet they are at a stand, and will not believe I love them; I have bid them cast their care upon me, their burthen upon me, and I would bear it, and ease them; yet they stand groaning under it, while their back is ready to break again, and will not trust me to ease them. Judg! what could the Lord Jesus Christ have done more, to the easing of poor creatures, then he hath done? Meditate of this Christian! and canst thou be disquieted any more?

5. Think again, *how prejudiciall it is to Iesus Christs interest, amongst the children of men*: It is thy work as a friend of Christs, to drive on Christs interest amongst the sons of men: the Saints conversation, should be a winning conversation; the Apostle gives a generall precept for it, *1 Pet. 3. 1. Let the wives be subject to their husbands, that they which obey not the word, may without the word be won; by the conversation of the wives, while they behold your pure conversation without fear.* The generall precept is, that believers should live *a gaining conversation*; the particular direction, in order to this generall end, is, in order to a piece of conjugall duty; but it may be applyed thus: It is plain from the Apostle there, that it should be the Saines design to trade for Christ, by their conversation amongst others. Now let me tell you, Christians; there is nothing so prejudiciall to this duty, as the continually disquieted, and discontented walking of those that fear God: what is the scandall that profane wretches, this day, cast upon the way of God, but this? Let them once turn Puritanes, and they never see merry day afterward, but are continually distracted with terrors, and their spirit is in continuall heaviness, &c.

Will any think you, be won, by your conversation, to Iesus Christ? will continuall heaviness invite any in, to come and taste how good the Lord is? will they not avoid

such fetters ? And (Christian,) is this your trading for your Master ? is this your duty, thank you ?

Nay, sixthly consider : *How dishonourable it is to Jesus Christ.*

It is dishonourable to Jesus Christ many ways.

I.

1. You do as good as say, you dare not trust him ; it is as much as to say, his whole Gospel is a lye : your cause of disquietment is, you have sinned to such an height, in such a degree, that you fear the dreadfull wrath of God ; you are damned, your are gone, lost, &c. there is no mercy for you, &c. I say, this is a making the whole Gospel a lye : The Gospel sayes, *all sin and blasphemy shall be forgiven,* *Mat. 12. 31.* The Gospel sayes, *Come unto me all ye that are weary, and heavy laden, and I will ease you ;* and again sayes, that those that come Christ will in no wise cast away, &c. The Gospel-news is, that *Christ is come into the world to save sinners,* without any respect, to little, or great, young, or old sinners, or to their sins, whether they be few, or many, &c. What dost thou, but make the whole Gospel a lye, by refusing comfort, because thy sins are great and many ? Christ hath given thee his word, yea his oath, that he will pardon thee. Why art thou disquieted, but because thou thinkest Christ is not to be believed, or trusted ? &c.

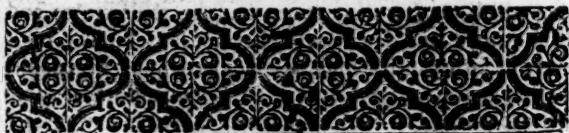
Mat. 12. 31.

2.

Secondly, As it is a dishonour to Christ this way, immediately thus reflecting upon him ; so also by this temper, thou dishonourst him in the sight of the people. What would the world say, to see a servant, or child, or wife, go continually sad, wringing their hands, tearing their hair ; I say, what would they say ? would they not say, surely, this servant hath a very hard master, that is continually beating of him ; this child hath very harsh parents, that it cannot live one merry day under their roof ; this wife hath a very cruell husband, &c. and (my friends) will not men say so of the Lord Jesus Christ, that he gives very bad liveries to his servants, that they must alwayes

be

be cloathed with sackcloth; and that he feeds them with a very ill diet, that their teares must be their meate and drink, night and day? will they not say, surely God is a very ill father, that must alwaies be lashing his people, till they roare; that Christ is an ill husband, that those that are married to him must never see joyfull day again? and wilt not thou blubb, Christian, to think, that for thy sake, the most indulgent father, and tender husband, and the most kinde master should be evil spoken of? and doest not thou offer them fair opportunities by thy temper? I might instance in many other particulars, which might evince the dishonour, that this temper will cast upon Jesus Christ; but I shall mention no more here, but refer what further I have to add, to some other head. Now Christian, think of these things, and for the honour of the Lord Jesus Christ, if not for thy own sake, say, *Why art thou cast down? O my soul? Why art thou disquieted within me? Trust still in God, for I shall yet praise him, who is the help of my countenance, and my God.*



The Eighteenth SERMON.

PSAL. 42. 11.

Why art thou cast down O my soul ? Why art thou disquieted within mee ? Trust still in God, for I shall yet praise him, who is the help of my countenance and my God.

In the Church.
pel. May 20.
1649.

7.



Am now to make a further progress, in offering to you such considerations, as (through the blessing of God,) may be available to the allaying of disquietments of spirit, occasioned for soul-causes.

In the seventh place, let me advise such Christians, a little to meditate of the foundation title of all the Saints, to glory, and the nature of that ; this lies in the decree of election ; and the Covenant of grace ; if you question your *jus in re*, look for your *jus ad rem* ; upon what score is any child of man a pretender to an interest in the Kingdom of glory ? election is the foundation, 2 Tim. 2. 19. *The foundation of God standeth sure, having this seal ; the Lord knoweth those that are his ; the Covenant of grace, is interwoven with the decree of election ; for the Apostle tells us, Eph. 1. 4. He hath chosen us in him, before the foundation of the world : There was an eternall plot, be-*
twixt

2 Tim. 2. 19.

Eph. 1. 4.

twixt God the father, and the Lord Jesus Christ ; a bargain made, betwixt the father and the son, for the salvation of the Elect ; and by this Patent and tenure of Grace, all Saints have title to heaven ; this is their first writing : now as in humane titles, the usual way to prove them, is to begin with the next, and so to ascend to the first. So the ordinary way to prove our title to heaven, is to begin with our *Sanctification*, and so ascend up to Election : and therefore, the Apostle puts *Calling* before *Election*, as an evidence to us : *Labour to make your Calling and Election sure.* We must not say in our hearts, *Who shall ascend up into heaven ?* But, if the next writing be lost, or so blurred that we cannot read it, then we must have recourse to the first : So, there is no such reliefe for a troubled spirit, that cannot read its proximate evidences, as to have recourse to the first, and to consider, how that runs : this was *Dauids* course, *2 Sam. 23. 5.* *Although my house be not so with God yet he hath made with me an everlasting Covenant, ordered, in all things, and sure.* David there, being ready to be called to give an account of his steward-ship, sits down by himself, to cast up his accounts : and as a good accountant,

Rom. 10. 6.

2 Sam. 23. 5.

First, He sets down what he had received from God.

1.

Secondly, what for his receipts, he was to pay unto God.

2.

Thirdly, how far he had discharged his account.

3.

Fourthly, what, he had to pay God with for the remainder.

4.

1. He was the son of Jesse.

1.

2. The man raised up on high.

2.

3. The anointed of God.

3.

4. The sweet Psalmist of Israel ; this he had received :

4

now, for this God required,

First, that he ruling over men should be just.

Secondly, that he should rule them in the fear of the Lord.

3. That

Third y, *That he should be as the light of the morning, when the sun ariseth; even a morning without clouds, as the tender grass springing out of the earth by a clew shining after rain*: One that should scatter all darkness, both in his own heart, and family, and in his kingdom; break all clouds. 2. One that should grow in grace and holiness, even as the sun groweth up in its light, from morning till noon, shining every hour more, and more gloriously; such a one he should have been, that had had such showres of mercy, as *David* had. The words may also, not unficly, be taken in the notion of a promise, to such a one, as God had so exalted; the Lord would make him have a growing heart, and a growing family, and a growing Kingdom; his heart and soul should flourish with abundance of gifts and graces, fit for his relation; and his family should flourish, and he should have a prosperous Kingdom, whose peace and plenty, should be *like a river*. But now *David* reflects upon himself, to take an estimate of himself: And if you take the words in the fourth verse as expressing a duty and a rule; *David* layes his heart to it, and findes, that he had not been so; he had not been just in the matter of *Vriah*; nor shewed such a fear of God in the busines of *Bathsbeba*; nor he had not laboured, concerning his own heart, and family, and Kingdom; as he should have done. If you take those words as a promise: *David* seeing it not fulfilled, from thence considers a miscarriage in himself; *David* had a very disordered family; *Abselem*, and *Amnon*, were his sons, and several miscarriages were in his family; yea and in his Kingdom too: And now either from a direct laying himself to the rule, vers. 4. or from a reflex consideration of the promise, vers. 4. made to such as should discharge their duty, in his relation, which promise was not made good to him: I say, from one of these two, it is certain, he made a sad conclusion to himself; to this or the like purpose therefore. *Surely I have not been just; surely I have not discharged my Magistratical*

tical duty, in ruling in the fear of the Lord; surely the promise doth not belong to me; my house, is not so with God, not so ordered in point of duty as it should be; not shining in holiness, and exemplary conversation; not so growing as it should be: It is not so with God, in respect of favour, as it should be; the Lord hath not made it like the rising sun without clouds; no, alas! there have been many clouds over it, and those dark ones too; and therefore, I may sadly conclude: I have not been so with God as I should have been; here was David's sad trouble of spirit; and now what shall David do? where shall he finde relief? how shall he make even betwixt God and himself, before he gives up his stewardship? mark what he says. *Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure:* As if David should have said; well I will look higher, I cannot read my next evidences, they are blotted, I cannot read them; I see it is in vain, to look for comfort from within my self: I see I have failings, *my house is not so with God, &c.* I can expect nothing from my self. Let me see, doth my salvation hang upon this; and doth my Original right to the promise, hang with its whole weight upon this? God requires a pepper-corn rent, but is the lease forfeited, if one years payment fail? No, he findes out.

1. That salvation is by Covenant.
2. That this Covenant, was of his making; he hath made.
3. That it was everlasting, an everlasting Covenant,
4. That it was particular, he hath made with me, an everlasting Covenant.
5. That it was ordered in all things.
6. That it was sure; I have spoken something concerning this very portion of Scripture, to this purpose, heretofore, But I shall take now a more full liberty from it to

open

1.

2.

3.

4.

5.

6.

open the nature of the Covenant of grace, from this text, so far, as shall be suitable for the present purpose; and that I shall do in these particulars.

Consider first, that salvation is the Saints portion by Covenant.

1. That this Covenant is made.

2. That God hath made it.

3. That it was made with the Lord Jesus Christ.

4. That it is particular.

5. That it is everlasting.

6. That it is ordered in all things: it was made with an *Although*.

7. That it is sure.

8. That it is free.

9. That it is free.

First consider, that peace with God, an interest in Christ; Salvation, Glory, they are the Saints portion by Covenant. For this is my salvation, saith David; my salvation depends not upon my, or my families righteousness, but *thou hast made a Covenant with me*. A Covenant, is a solemn engagement; a solemn bond betwixt two persons; and therefore, there was a great deal of solemnity used, at the making of a Covenant: when God made a Covenant with Abraham, Gen. 15. 18. he premised a Sacrament; they were wont to swear Covenants, Deut. 4. 31. Now I say, thy portion in God, is thine by *Covenant-Title*; the whole hinge of thy heaven hangs upon this, and from this thou mayest draw abundance of sweet consolation: Thou art troubled, lest thou shouldst have no portion in God, no part in heaven: what is the business, Christian! Alas! *thou hast sinned, thou hast this and that failing*. Ah! but heaven is not thine by merit, but by *Covenant*; that is as much as to say;

1. The fountain of life to thee, is out of thy self; thy life is fountained in the *Covenant*.

2. It is sure, for it was made over to thee with abundance of solemnity; the making over Christ and salvation to a soul,

Gen. 15. 18.
Deut. 4. 31.

Soul was a solemn work, too solemnly done, for us to undoe.

Secondly consider, *that this Covenant is made*: the grant of heaven, is made, to every Saint that shall enjoy it: *he hath made with mee, &c.* (saith David;) heaven is not, now, to be ensured to me: if the Covenant, indeed, were now to be made, there might be fear, that God might now chuse, whether I shall be saved, or damned; but the Act is past, and it is (as I shal shew by and by) like one of the acts of the *Medes and Persians*, past revoking, if once past the Court of heaven; there is no voting and unvoting there. *Fiat*, is all the voice is heard there: *Let it be. Let What* is done be revoked, sounds like the voice of the mutable creature; but cannot be the language of an unchangeable God, who hath too much truth *to lye*; and too much constancy *to repent*. Hast thou sinned, and that by many backslidings too? Be humbled, but not troubled; to abate that, lift up thy eyes to God, and blese him, that thy portion in Christ, and heaven, was ensured, past losing, before *how* putt so fair for a forfeit of it.

Thirdly, Consider, *that God hath made it*; this David hints: *thou hast made with mee, an everlasting Covenant*. And therefore, it is ordinarily in Scripture called his Covenant.

1. God, and *not man*; the mutable creature might break his oath as well as his word, but he hath made it, who is God and not *man*. But that, is not that which I ayme at. God was the *primus motor*, in it he made the first motion about the everlasting Covenant; we use to make this as an argument for payment: It was your own bargain; God was not forced, nor intreated to it, it was a plot of his own devising; he made it with us, and not we with him, *Zach. 9. 11. The blood of thy Covenant. I have chosen you* (saith Christ;) When we lay in our blood, then it was a time of love. Art thou troubled because thy sins are great, and thou doubtest, whether God will pardon them or no? Remember who made the first motion about the Covenant of grace; it was when the creature

least thought of it: fear not the failing of that word, which first went out of his own lips.

4.
l. i. p. 195. 196.

Nay fourthly, yet consider, *It was made with the Lord Jesus Christ*, this I have heretofore largely proved: that the Covenant of grace was a mutual stipulation between God and Christ, an eternal plot betwixt the Father and Son; not made betwixt God and man *personally*, but betwixt God and man *representatively*, Christ being the head of the Church: Now the understanding of the Covenant of grace, in this particular, is of singular use to heal a wounded spirit; *thou hast made a Covenant with mee* (saith David;) David was a type of Christ, you know; and we know, various things are applied to Davids person, which Christ applyeth to himself; It may be, thou thinkest, Alas, I have a part to perform, one piece of the Covenant is my work then, for in every covenant there must be a stipulation, mutually; and my part is not performed, &c. nor can I perform it; and therefore, I can expect nothing; here is now a double mistake. The Covenant is not made with thee *proximately*, and *personally*; nor doth it hold by such a slippery knot, that thy backslidings will undoe Gods obligation in it, to this end. I say consider, it was made betwixt God and the Lord Jesus Christ, *Gal. 3. 16.* Christ as mediatur: and thence the Apostle calls him, *The Mediatour of a new Covenant*; Now Christ as Mediatour, is the head of his Church. The Covenant was made betwixt God and him, and from him God expects payment: the fulfilling of the new Covenant, *ex parte hominis*, on mans part, is *Christs* work, and not *ours*; though indeed, we are to do something, yet in Christs strength: as suppose now, a rich man should make a bargain with his poor neighbour; he will not trust the poor man, but (saith he,) if you have any friend will engage for you, &c. the poor man gets a friend to engage: the rich man makes his bargain with the rich man; he must pay him his rent, or bargain, whatever it be; indeed,

Gal. 3. 16.
Heb. 8. 6.
Ch. 12. 24.

indeed, it is in the behalf of the poor man : such is the poor souls case ; the souls of all the elect wanted a title to heaven and happines ; these were in Gods hand to dispose of ; and (saith the Lord,) *I will give them eternall life, only they shall believe in thee, and walk according to my statutes.* Now, the relation of Christ to this Covenant, was various. 1. *Hee was mediatur of it, Heb. 8. 6. procurer.* A word, that I am loath to strain too much, but methinks it sets out to us. 1. *The way of procuring it* ; there never had been a Covenant stricken betwixt God and us, had not Christ been the procurer of it ; he was he, that steps in to make the bargain ; he interposed himself betwixt God and man, as the people between *Saul and Jonathan.*

Heb. 8. 6.

Nay Secondly, He did not only motion for peace, hee was not only the person stepping in ; but the word further holds out to us, the fitness of the Agent for the act ; hee *was a midling person*, he was God and man : A Mediatour must be a midling person, equally distant from, and equally drawing nigh to, both those parties betwixt whom he doth mediate ; Christ was such a mediator, equally distant from the father, as man ; and from man, as he was God : and yet equally drawing nigh to both, being God and man.

2.

Nay Thirdly, he was *de facto*, *procurer* ; one that stood not only in a capacity to mediate, being a middling person, and so fit for a work : nor only the motioner of that peace, but the actuall composer : he is called a mediatur, (saith *Grotius*,) that really doth appease and make up the difference : and that I take to be meant, in *1 Tim. 2. 5.* *For there is one God, and one Mediatour between God and man, even the man Christ Jesus* : now, how was this ? it followes in the next words ; *he gave himself a ransom for all, to be testified in due time.* I conceive, it hath relation to that place, *Heb. 7. 22.* and I conceive that will open it ; and in a fourth particular, open the business of Christs Mediatourship : *He was surety of a better testament, or covenant* ; he was not only. 1. The motioner of it ;

3.

1 Tim. 2. 5. 6.

Heb. 7. 22.

1 Tim. 2. 6.

Gal. 3. 19.

2 And the middling person fitted for it, beeing at an equall distance. 3. And he, that *de facto* did it. But 4. For the manner of his doing of it, he was a surety, he that undertook it, that gave his word for it; the eternall engager, and this I take to be the meaning of that 1 Tim. 2. 6. *He gave himself to be a ranfome, to be testified in due time.* He from eternity gave himself *verbo, et fide*; he gave his honest word for it, as we say; and this I believe is the *giving* there spoken of; to be *testified in due time*, or, which was testified in due time, by his fulfilling his bargain; he was the eternall *surety*, Heb. 7. 22. The word in the originall is *εγγυος*, one that maketh the bargain, and engageth for it; this was that which I aimed at, in the opening of the word Mediatour; indeed, there is something more in it also, it also signifies, him that comes and declares the peace, Gal. 3. 19. And Socinus would have Christ to be only in this sence a Mediator, but with very little reason, for without question the Mediatour doth the work, and not only make proclamation of it: So that I say, Christ was the engager to his father, God would not take the creatures word; Christ must engage for mans part of the covenant; he did engage, for, saith the Apostle, he was *Sponsor εγγυος*, the very one, that clapt hands with his father for the bargain, so that Christ is he, that is to be the paymaster to his father; *He hath laid up on him the sins of us all.* Now, in regard that the Covenant of life doth not only include our justification, but also our sanctification, and Christ is the surety for the whole; he is not only to pay the price of our justification: but, he is also to be responsall to his father for our sanctification; It is true, faith and obedience are required of us; but in this we are paymasters; but as a poor man, that hath hired such a lease of his rich neighbour, as I told you of, (his rich friend engaging for him:) Alas! he hath nothing to pay, but his engaging friend puts money into his hand, and with that he pays: So it is, betwixt us and the Lord Jesus Christ

Christ ; indeed we believe and obey, but it is all, *through Christ that strengtheneth us* ; he is to us *all in all* ; not only *all* , in respect of portion and reward , but *all* , in respect of ability and strength : and therefore, as I have before noted , the new Covenant requires nothing of us as a condition, but is a piece of the covenant , and promised as a free donation, as is plain from comparing *Mat. 11.29. Isai. 55.1,2. with Ezek. 6.9, 20.43. Zach. 12.10. and Isai. 1.16, 17, 18. with Ioh. 13.8. Psal. 51.2, 7. Isai. 4.4. and Hof. 14.8. with Ioh. 6.44.* In short, if the elect fail , Christ is the accountant , the father cannot enter upon the inheritance of the Saints, as forfeited by miscarriages , except the miscarriages could be found in Christ ; he is to be the Responfall to his father, for he made the bargain, and engaged : it is so with men, they must sue those that make the bargain with them : Why art thou then so troubled for thy failings , that thou wilt receive no comfort , but let thy own thoughts excommunicate thee from heaven ? remember, the eternall Covenant was made with the Lord Jesus Christ , and by that is thy title to heaven. But I proceed.

Fifthly , *Consider, the Covenant is particular : David saith, Thou hast made with me an everlasting Covenant.* Indeed, *Arminians* dream , that when God set his hand to the Covenant of grace, he set his hand to a blank ; that there were no particular names in that eternall roll, but all were ranked under the common name *believers* , with a blank left for particular names ; according as they should afterward be christned ; and indeed were this true, there were ground made for a wound, that would not be so soon healed, as is endeavoured to be made : but this is false ; Christ sayes , *rejoyce in this, that your names are written in the book of life* ; the elect are in the eternall Covenant, in the muster-roll of eternity, not in a generall notion, but by particular names ; I have known thee by name, saith God ; election is not of qualities, but of persons,

5.

Luk. 10.30.

sons, *Ifai. 45. 3. I the Lord which calls thee by name*; nor are they there only, as sometimes names are in earthly commissions, where the chief is named, and the rest put in with an *et ceteris*: the Covenant runs not thus, *to Christ our well beloved Son, and his heires, &c.* but he calls them all by names, as he calleth the stars by their names; yea, so punctually are they enrolled there, that none are included under their relations; but the very women are in it by name, *Phil. 4. 3. Help those women which laboured with mee in the gospell, with Clement also, &c. whose names are in the book of life*: Now, this is of notable use to comfort thee; *Believers* is a doubtfull name, I mean such a name as may administer doubting, and so (consequentially) sadness; as to my particular, in regard, that I may through my infirmity, be often doubting of my particular faith; but thou art in the Covenant by name; thy believing is not a voluntary act after, but a necessary consequence of such an enrolling, This is the nature of the covenant.

Further yet, *It is an everlasting Covenant*; thou hast made with mee, saith David, an *everlasting Covenant*. The Covenant is an everlasting covenant, if we respect the date of it; it is not an infant of dayes, it beares the same date with the divine beeing, *Eph. 1. 4. Hee hath chosen us in him*; but when? it followes, *before the foundation of the world*; before there was ever such a creature as the world, or an unbelieving sinfull man; it was from everlasting, *his mercy is from everlasting, Psal. 100. 5. 103. 17.* Thy sinnes could not come in the way; they are not so old: but of this I have already spoken something, and shall by and by add something more. 2. As it is *from everlasting*, so it is *to everlasting too*; it was for everlasting life, *Ier. 31. 3. I have loved thee with an everlasting love*; his mercy, saith David, is from *everlasting to everlasting, Psal. 103. 17.* How was Christs mercy from everlasting? the declarations of his mercy to us, and in us, could be of no longer

Phil. 4. 3.

Eph. 1. 4.

Psal. 100. 5.
103. 17.

Ier. 31. 3.

longer date then our beeing, which were not from everlasting, but his decretall, covenant-mercy was from everlasting-yea, and to everlasting. It was not a lease, but a making over the fee-simple of grace and glory for ever to the Saints: How canst thou think, then, God doth not love thee, or will not save thee? &c. Man, his mercy is to everlasting; leases for times may be forfeited, but this is a fee-simple, it is to everlasting.

But further, consider, it is *sure*, ordered in all things, and *sure*, saith David, 2 Tim 2. 19. The covenant-mercies are call'd, *the sure mercies of David*, Acts 13. 34. *Isai. 55. 3. Psal. 19. 7. The testimony of the Lord is sure*: what would you require amongst men, to make a deed or bargain *sure*? something in relation to the matter bargained for, and something in relation to the person with whom you bargain: for the first,

Acts. 13. 34.

1. If there be such a thing in being not preengaged;
2. If the deed be well made, and without power of revocation;

3. If conditions which may make it forfeited, disturb not the assurances of it, then you will account your deed *sure*, in relation to the person.

1. If he hath ability enough;

And 2. *Honesty enough* to make good his bargain; then you think you are *sure enough*: I will shew you how, in all these respects, the Covenant of grace is *sure*.

1. It is *sure enough*, that there such was an inheritance of grace and glory in beeing, and enough for all purchasers and covenanters, when the Saints title was made, and their first writing drawn; it is *sure enough*, there was fulness enough of all grace in the Lord Jesus Christ, to make good his bargain, *Ioh. 1. 16. Of his fulness we have received grace for grace*; there was a fulness in his blood for our washing, in his Spirit for our sanctifying, yea, and it is certain there was a fulness of glory: Heaven is a vast continent, it is not a place can be aced out by creature measures:

Ioh. 1. 16.

measures. Geometry will be posed in the mensuration of it; cubits, rodde, acres, &c. they are earthly notions; there is a fullness in Glory: no fear, that there is no room for thee in heaven, when all Saints are there; there would be many empty places, were it not, that they will be filled up with that presence that *filleth all in all*.

2.

3. For *the making of the deed, it was well made, and that without power of revocation*: the great Advocate of heaven made it, and writ it with his own blood: he that knew how to draw deeds of life; for to this he was appointed; one that was instructed to it, that it hath been all his work to contrive out the way, to ensure heaven to the Saints. It was all his work, and the Act done is the product of his eternal thoughts, and the result of infinite wisdom, upon eternal deliberation: It hath been all his study and work, from before the foundations of the world, to contrive out a way, and then to put his eternall plot in execution,

Secondly it is *without power of Revocation too*. It is not in Gods present power to blot out a name out of the book of life, or to disinherit one Saint; his deed was at first free, but now necessary, not *absolute*, but *ex hypothesi*, upon supposition of this eternal Covenant; hence is it that the Apostle sayes, *1 Joh. 1. 9*. If we confess our sins, he is *just and faithful* to forgive them. Now it but justice with God to pardon the Elects sin: Mercy was all that saved us, primarily; but now *Truth saves us*, and stands engaged with *mercy*, for our heaven: thence David prayes, *Send forth mercy, and truth, and save me*. *Iniquities*, saith David, *prevail against me; as for our transgressions, thou shalt purge them away*: no more thou wilt, but thou shalt; thence David sometime prayes God to *deal with him*, according to his *Righteousness*; he durst not have said such a word, if it had not been for the *Covenant of grace*.

1 Joh. 1. 9.

3.

But thirdly, conditions may so disturb an assurance, that
it

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24

it may appear to stand ours upon very tickle terms, in respect of forfeiture; and here lies the ground of fear in many concerning the Covenant of grace; but here are hard thoughts of God without a cause; there was nothing but Christs asking, and the Fathers giving, *Psal. 2. 7. 8. Isa. 55. 1, 2, 3.* Come and drink freely. I say, it was upon no conditions.

1. None to be fulfilled by us, so (to us) none.

1.

2. None but should be fulfilled, and were a part of Gods part in the Covenant, to be fulfilled in us; this I shewed you before.

2.

3. None that could *as for a forfeiture*: for there was a promise made, or a promise put in, that our failing in conditions should not make a forfeiture, to which God consents, *Hosea. 14. 4. I will heal their backslidings, and love them freely.* Read that notable place at large, *Psal. 89. 28, 29, 30, 31, 32, 33, 34. My mercy will I keep for him for evermore, and my Covenant shall stand fast with him, his seed also will I make to endure for ever; and his throne, as the dayes of heaven. If his children forsake my law and walk not in my judgments; if they break not my statutes, and keep not my Commandments; What then? there's the question; what, shall this be a forfeiture? No, it shall be but an action of trespass at the most; God will recover some little dammages of him by arrest. Then will I visit their iniquity with a rod, and their transgression with stripes.* But then comes in a proviso against the forfeiture. *Nevertheless, my loving-kindness will I not take from him, nor suffer my faithfulness to fail. My Covenant will I not break, nor alter the thing that is gone out of my lips, and so he goes on. v. 35, 36, 37. The Covenant is sure, and therefore it is call'd sometimes, a Covenant of salt, Lev. 2. 13. Num. 18. 19. 2 Chron. 13. 5. A firm and stable Covenant, that cannot be broken; as flesh seasoned with salt, cannot be corrupted; the Lord hath salted his Covenant, the putrefaction of mutability cannot seize upon it; and some*

3.

Psal. 89. 28, 29. to 37.

Amos 3. 2

*that this is a promise
to every soul
is clear in
45. 3.*

Lev. 2. 13.

Num. 18. 19.

2 Chron. 13. 5.

derive *ἔργον* the Greek word for a Covenant, and *τὴν γῆν*, and the preposition *ἐν*, a thing fastened in the earth which is founded fast; the earth moves not. The deed of the Covenant of Grace is sure, for any conditions in it, that might endanger forfeiture. Thus in relation to the deed, it is sure enough. Now if he with whom it is made, have but *Ability* and *Faithfulness* enough, that he can, and will perform his word; It is sure enough, as to our capacity.

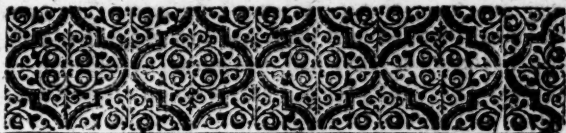
1. He can; that I shewed you before. Heaven is his throne, and earth his footstool; he is God Almighty. God prefixeth this to his Covenant with *Abraham*, *Gen. 17. 1, 2. I am the Almighty God*: One that can make good my word: he is power.

2. he *will*; for he is love. 1. A Faithful God that will not alter the thing that *is gone out of his lips*. Hath he spoken, and shall he not do it? nay he cannot chuse, for he cannot *lye nor repent*; he is not as man; his love, his faithfulness, his constancy, all three stand engaged: why art thou troubled (Christian!) the Covenant is every way sure.

There is one particular yet more remains: the meditation of which will be sweet and profitable, in order to thy ease; and that is, to consider that the Covenant *is ordered in all things*; and ninthly free: (that I have in part spoken to now:) And then after all this, there will the question lye, which is the great question.

But what of all this? though our salvation be by the Covenant; and God was the first motioner of this Covenant, and therefore in reason should not go back; and though it be already made, and passed into an act, and made with the Lord Jesus Christ, so that he is paymaster, and made with the particular names inserted, and an everlasting Covenant, and sure, and well ordered in all things, and free; yet how shall I know my name is in it, but from my keeping of it? if I break it, I can have no evidence, that I have any thing to do with it; and it is upon this score that I am troubled. But, &c.

THE



The Nineteenth SERMON.

PSAL. 42. II.

Why art thou cast down, O my soul? Why art thou disquieted within mee? Trust still in God, for I shall yet praise him, who is the help of my countenance, and my God.



Here is one particular yet behinde, in order to the opening to you the Covenant of grace; the nature of which I propounded to troubled spirits, to meditate of, that they might finde ease. To proceed to it.

Eightly, *It is well ordered in all things*; this David comforts himself with; and this particular directly suited his condition: his cause of trouble was, that his house was disordered, out of frame, nothing like the rule that the Lord had set out for him: Well saith David, yet for all this, here's my comfort;

1. The Covenant that God hath made with me, is an ordered Covenant.

2. Well ordered.

3. Well ordered in all things. I will open it to you, and then teach you how to apply it.

First, *It is an ordered Covenant.* God ordereth a thing
I i 2 (saith

In the Chapel, May 9.
1649.

8.

1

2.

3.

1.

Acts 4.18.

(saith Illicirus;) when he decrees it with himself, and brings it to pass; thus it is taken in *Act. 4.28*. The Apostle sayes, that the high Priest had brought that to pass, that the counsel of God had *determined*, or ordered, or ordained; so *Psal. 132.17*. I have *ordained a lamp for my Anointed*; and thus the Covenant of grace, is an *ordered* covenant. A resolution of God within himself; and from hence, thou mayest argue comfort: well, what though my heart be sinful? what though I have an uncerttain heart, an unsettled heart? yet my salvation is by Covenant, and that Covenant is an *ordered* Covenant; hence we read, and speak, of the decree of Election, which is nothing, but the Covenant of Grace *ordered*.

2.

Secondly, Ordered doth signifie *prepared*; and therefore, some read it, *ετοιμασας*; as if David should say, indeed if my salvation were now to be *prepared*; if my name in heaven were now to be prepared, this disorder of my house were something that might trouble me; but, *ετοιμασας*, it is prepared, it is ordered in all things; though my heart is not ready, yet heaven is ready, my place there is ready. A thing ordered, you know, is ready; but I hinted this to you, when I opened the *everlastingness* of it. Heaven is all in readines, for the Elect.

3.

Job 32.14.

Thirdly, the word is sometimes translated *directed*, *Job 32.14*. he hath not *directed his words* against me: if you look in the margent of your books, you will see, it may as well be read, he hath not *ordered* his words; I conceive the reason is, because nothing can properly be said to be ordered, unless it hath its particular designation, as to the persons, and ends, whom, and which, it relates to. The Covenant of grace, is thus *ordered*, into such particular persons as shall be saved; it carries in it the particular designations. But this I also handled before, and shewed you how to draw comfort from it.

4.

Lastly, I finde the word used, both in scripture, and by Expositors, to set out a Marshalling, and fit laying of things.

things together, in opposition to confusion, and disorder. It is *ordered*, and *well ordered in all things*. All things relating to the Covenant, are so fitly marshalled, and disposed, and ranked in it, so well composed and digested, that when I consider that, I cannot but be cheared, *although my house be not so with God*, as it should be. And therefore this word is used, to expresse the order of an Army, *Judg. 20. 22.* where every one is set in his rank and file, and so ordered that they stand at the best advantage, to receive, and repel the enemy, that he cannot take advantage of the disorder of one man, so as to break in upon them; and so it is used, *Lev. 1. 7, 8, 12.* for the laying the sacrifice in order. So Mr. Ball expounds it, fitly marshalled as an Army. Some translations use the word *סוּבָּאֵן* to expresse it, which signifies to digest things and compose them. The troubled-spirited Christian, hath his spirit up in arms against free infinite grace, and sets himself to break in upon the everlasting Covenant; and if it might be, to blot out his own name out of the book of life. O but now the Covenant is well ordered. The Covenant stands like a wel-marshalled Army, to receive him; upon which part soever of it he falls, it receives him, and repels him, as a wel-ordered Army doth it's enemy. I will shew you a little, how it is well ordered in all things; both in the Van and Rear, for the right, and left wing, and the main batel. It is ordered like an Army, well ordered in all things. All things relating to the Covenant, I conceive may be reduced to these heads.

Jud. 20. 22.

Lev. 1. 7, 8, 12.

1. The root out of which it grew; the first causes of it.
2. The persons betwixt whom it was made.
3. The articles of which it consists.
4. The way by which it is made over, and made known.
5. The design at which it drives, the *Ultimum* at which it aims.
6. *The bond to make it good.* Now it is well ordered in all things.

1.

2.

3.

4.

5.

6.

First,

First, *for the root out of which it grew* : Arminians would have it grow *ex praevisis operibus*, from foreseen works, because God foresaw that such and such souls would believe, repent, and live holily, &c. But *can a corrupt tree bring forth good fruit?* can any one think, that so sweet grapes, as make this wine, *grew out of thistles?* doth God gather figgs of thorns? The root was infinite *Sovereignty, Wisdom, and Mercy.*

I.

Rom. 9. 18.

I. *Sovereignty*, God had a right to do what he would with his creatures, to damn, and save whom he please, without giving any further account of such actions, then the meer *prerogative* of his own will: Might not he do with his own, what he pleased? This the Apostle tells us, *Rom. 9. 18. He hath mercy on whom he will have mercy*; but upon what score? meerly by vertue of his *Sovereignty*; See *v. 21. Hath not the potter power over the clay, of the same lump to make one a vessel of honour, another of dishonour.* This is comfortable for a Christian to know; thou art sometimes thinking, how can God be just to save me, yet put my name in an everlasting Covenant? alas! I am full of failings, full of frailties, I believe none is like me: Christian, God acted in a way of *Sovereignty*, when he made the everlasting Covenant; he did it because he *would shew mercy*: might not he save thee, though a greater sinner than another, if he would? though thou wert the same lump with another vessel of dishonour, yet he might, if he would, and that *(salvâ justitiâ)* with safety to his justice too, put thy name in the Covenant of life, and leave out another, that was a piece of the same lump. And thus now in this respect the Covenant was well ordered in its foundation, to repell thy opposition to it, by disputing his justice.

2.

2. *It was founded in infinite mercy.* Mercy is the goodness of God, flowing out freely to a creature in misery: two things go to make up an act of mercy.

1. *The object of it must be one in misery.*

2. It

2. It must be a free efflux of goodness upon such an object : now the Covenant of grace it was founded in Gods infinite mercy, the meer movings of the bowels of goodness in God, to poor wretched creatures, without any moving cause in the creature to extract it ; and therefore, it is every where called mercy. *The mercy of the Lord is from everlasting.* God saith to his people, *I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.* God having a right to do the act, there only wanted the concurrence of his will, to pass it in his own determinations ; now this his mercy added : He being Sovereign of the creatures, nothing but his goodness moving him towards poor wretched creatures, he made a Covenant, &c. Now this was well ordered ; and whereas thou would'st be ready to think, alas ! a Covenant made with me ? what was I ? and what was my fathers house ? what have I done, that I should think God ever made a particular covenant of peace with the Lord Christ for me ? The Covenant now stands like a well-ordered army, to receive this opposition from thy soul. It was made in mercy, founded in mercy ; yea and that infinite mercy, which considers nothing in the object, but misery.

3. *It was founded in infinite wisdom* : It was no rash act, but an act of infinite mercy ; upon a deliberation with infinite wisdom ; therefore all the secret thoughts of Gods love to us, are call'd *the counsel of God*. The Covenant of grace was a result of counsel, it was one of the works of God ; and the Holy Ghost saies, *In wisdom hath he made them all.* So that the very foundation of the Covenant of grace stands thus. *God being the Sovereign of all his Creatures, seeing all mankind in a perishing condition, being moved not from any thing without himself, but meerly from his own bowels of infinite mercy, upon a deliberation of infinite wisdom within himself, determined to make such a Covenant of peace with the Lord Jesus Christ, for such and such persons.* And thus the Covenant stands in its foundation well

Jer. 31. 3.

3.

Act. 10. 27.

well ordered ; possibly thou mayest think, if it were true, that the Lord hath made a covenant with mee, yet I have broken my covenant with him, and the Lord may have altered his minde ; now, the covenant is well ordered , to meet with the opposition of thy heart in this particular ; it was founded in infinite wisdom, thou canst not break in upon it with this objection ; it stands like an ordered army, to repell thee in this objection of thy spirit : but this I shewed you more largely before, I therefore proceed.

2.

Secondly, It is well ordered, in *respect of the persons interested in it*. The persons interested in it are, 1. God the Father. 2. The Lord Jesus Christ. 3. The Elect. The *Father* he made the contract, and he had to do to make it ; for we are his clay, and the potter might do what he would with the clay. The Son he was the contractour, the Mediatour of the Covenant : I opened the last time to you the relation that the Lord Jesus Christ stood in to the covenant of grace. The Elect were those, in the behalfe of whom the contract was made. Now, the order of the covenant in respect of the persons engaged, stands thus : God the Father, entred into an everlasting covenant with the Lord Jesus Christ, in the behalfe of the Elect, yea, of every particular Elect soul by name : there was great need of this order ; for had the covenant been made, 1. Betwixt *God the Father and the Elect, immediately, and generally*, thy spirit would have opposed it thus. How could there be such a covenant made with mee from eternity ? Alas ! my being was long since ! What is it to mee, that there was a covenant made with believers ? Alas ! I am no believer ; I cannot believe, &c. If it were made with mee, then I had a part to perform. Alas ! I have failed, I can do nothing. O but now, the covenant is a well-ordered covenant ; Christ had a being from all eternity, and thou as an Elect vessell hadst an existence in him as thy head ; and he is able to perform the covenant,

Part 2. *A Cordiall for a fainting Soule.*

covenant, and make good his bargain ; Christ being the contractour, it lies all upon his score to satisfie his Father : hee that made the bargain, must look to fulfill it; and if thou doest any thing, it must be through him ; if thou payest any thing, he must give thee wherewithall ; *Ioh. 15. 5. Without mee you can do nothing* : Thus, in respect of the persons interested in it, the covenant is well ordered, like an army, to receive the opposition of thy unbelieving heart.

A third materiall thing considerable in the covenant, it is the articles of which it consists : I cannot be large upon it ; in every covenant there must be articles on both parts ; so in this covenant there are articles on Gods part, *Psal. 84. 11. He will give grace and glory* ; grace here, and glory hereafter : in generall he sayes, *I will be thy God* ; for particular grace, God Covenants to give pardoning grace, to pardon past sins, *Isai. 1. 18.* and renewing sinnes, *Hosea 14. 4.* 2. To give strengthening grace, *Isai. 41. 10. I will strengthen thee, I will help thee, Zech. 10. 12. Ier. 32. 40.* The articles on our part, are, faith and obedience ; now, the covenant is well ordered, in relation to these articles : For, 1. God hath the first work in it. 1. *I will be your God.* 2. Then you shall be my people ; see this notably, in *Ezek. 36. 26, 27. A new heart also will I give unto you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes, and do them, and you shall keep my judgments, and do them, And vers. 31. Then shall yee remember your own evill wayes, and your doings which were not good, and shall loath your selves in your own sight.* Mark there, how well ordered the covenant is, in respect of articles ; the Lord requires of us, that we should loath our selves in our own sight, for our abominations and evill wayes ; that we should have hearts of flesh, and part with our hearts of stone ; and then, saith God, I will

Ier. 30. 40. First, I will not turn from them.

Joh. 15. 5. Hos. 14 8.

3.

Psal. 84. 11.

Isai. 1. 18.

Hosea 14. 4. Zech. 10. 12. Ier. 32. 40.

Ezek. 36. 26; 27.

Ezek. 36. 25.

God works the
will and the
deed.

2 Phil. 13. 4.

4.

Jer. 3. 15.

be your God; eschew evil, and do good, and then *come let us reason together, &c.* *Isai. 1. 18.* God requires of us, that we should walk in his statutes, and keep his judgments. Here now the poor Soul starts off; Is this the covenant of life? wo is mee then! for I have an heart of stone still, and I can as well dissolve a rock, as make my heart of stone an heart of flesh: Alas! I cannot loath my self for my abominations; I can love them, but I cannot loath my self: Alas! I cannot walk in the statutes of God; I can break them, but I cannot walk in them: Mark now, how the covenant stands well ordered like an army, to receive the assaults that thy unbelieving heart would make. First, (saith God,) *I will be your God, then you shall be my people*; I will take away the stony heart, and give an heart of flesh, then you shall loath your selves for your abominations; *I will sprinkle clean water upon you*, then it followes, *you shall be clean*; *I will put my Spirit into you, and cause you to do it*; then *you shall walk in my statutes, and keep my judgments*; *I will powre out my Spirit of grace and supplication upon you*, then you shall mourn, as a man mourns for his only begotten son; I will do all, then you shall do something: This is well ordered, in respect of articles on both sides: I will pardon, then I will strengthen and quicken you; when you are strengthened, and quickned, then you shall serve mee: But I proceed.

4. But now will a Christian say, if there be such a covenant, so made (as you say,) so recorded in Heaven; yet how shall I know this? how shall it be made known to mee? I am on earth, I cannot ascend up to Heaven, to search the records: The covenant is in this respect well ordered too, to receive thy spirit in its opposition; *Christ hath taken care for meanes, both,* 1. For the outward publication of it. 2. For the application of it. 1. For the outward publication of it *Jer. 3. 15.* *I will give you pastors according to my own heart*, that's a piece of the Covenant; he hath sent you Pastors to preach Christ to
you

you ; and who so Preaches Christ , Preacheth the Covenant of grace : It was written concerning him, *I will give thee for a Covenant to the Gentiles* : And these come with authority, 2 Cor. 5. 19. *We are the Embassadors of the Lord Jesus Christ ; as though God did beseech you by us, we pray you in Christs stead, bee ye reconciled unto God* : so that our tidings of peace , are not our words ; they are not our words : no, we are but Embassadors, and yet Embassadors of the Lord Jesus Christ, whose message is to be regarded, as the message of the Lord Jesus Christ, to you : So that, when you hear the glad tidings of peace preach't by us, you cannot shift them off, with saying, Alas ! these are but a creatures words ; for (Christian !) they are the words of creatures , that speak in *Christs stead to you*, that declare Christs willingness to receive you, as if God himself did declare it ; and *beseech you* to accept of salvation, as if God himself did beseech you. 2. And then for the meanes of Application, by which it is made ours in particular ; It is well ordered as to that too ; the Spirit shall make way for the souls receiving it, and closing with it, Job. 16. 8. *The Spirit shall convince the world of sin, of righteousness, and of judgment* ; and, Rom. 8. 16. *The Spirit shall bear witness with our spirit, that we are the children of God* ; The Spirit hath the handling of the Covenant of grace committed to it, and in this it is well ordered ; wee shall not need fear it shall miscarry in the conveyance ; It is ordered in respect of meanes that such a Minister shall be the instrumentall meanes of the publishing the covenant of grace, and the effectuall calling of such and such souls ; and that the Spirit shall take care, to make way in such a soul for it, and to seale up such a soul to the day of Redemption.

5. And then lastly it is well ordered, as to the design and aime of it, and that is Gods own glory ; the Apostle tells us, Eph. 1. 6. we were predestinated and adopted to the praise of the glory of his grace ; and in this respect, it is

Eph. 4. 10, 11.

2 Cor. 5. 19.

Ioh. 16. 8.

well ordered for us ; for if Gods great design be drave in making the covenant of grace with the elect, had been to have saved them, they might be ready to think, Alas ! but we have not carried our selves accordingly, we have been vile wretches ; surely, Gods thoughts of good to us are ceased ; But now, to think that our salvation was not the great design God drave : no, but the main design was to get himself glory, and to make his own name glorious ; and he hath as great an opportunity to do that, by saving a vile sinner, as by saving a righteous person ; this now takes off this cavill, and objection : And thus I have shewed you, how the covenant of grace is a well-ordered covenant, and stands like a well-ordered army every way, to receive all objections can be made against it by unbelieving spirits, I should now go on to a ninth particular, in explication of the nature of the covenant, viz. *The freeness of it.* 1. *Being without the least moving cause*, except the infinite bowels of mercy in God, yearning towards poor creatures. 2. *Without any meritorious cause.* 3. *Without any condition, but what is a piece of Gods part in the covenant* ; but these things I have again and again hinted, in the explication of the severall particulars ; wherein I have opened to you the nature of it ; and therefore I shall now pass that particular over.

And by this time, methinks that I should have said enough, concerning the *well ordering of the Covenant of grace*, to satisfie any Christian doubting concerning it ; but, because such Christians commonly never know, when they have been jealous enough of *Gods truth* and their own *happiness* ; as, for further security of covenants among men, oftimes there is a bond superadded for the fulfilling of them ; so, to *part all strife betwixt God and your souls*, and for the further security of it, Christ hath taken such care in the well-ordering of this covenant, that he hath not only got the writing drawn with his blood, consented to, and signed by his father, but hath got his fathers

thers bond superadded for the fulfilling of it ; for this, see that notable place, *Heb. 6. 13, 14, 15, 16, 17, 18.* For, when God made promise to Abraham, because he could sweare by no greater, he sweare by himself, *vers. 14.* saying, surely blessing I will bless thee, and multiplying I will multiply thee, *vers. 15.* so after he had patiently indured, he obtained the promise, *vers. 16.* for men verily sweare by the greater, and an oath for conformation, is to them an end of all strife, *vers. 17.* Wherein God willing, more abundantly to shew unto the heires of promise, the immutability of his counsell, confirmed it by an oath, *vers. 18.* that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope here set before us.

Mark, Gods word had been enough; for even Balaam could say, *Hath he said it ? and hath he not done it ? hath he spoken it ? and shall he not bring it to pass ?* yes, heaven and earth may pass, but the least jot or tittle of his word shall not pass away. But yet, to confirm your weak faith, and to part all strife betwixt your unbelieving souls, and God, that you might not so much as put it to such a question, as, *will he do it ?* Behold, he superaddeth an oath, giveth you a bond ; and, because he could sweare by no greater, he sweares by himself, that you that would not trust one immutable thing, his word, might have two immutable things, viz. his word, and his bond, *his oath ;* that you that have fled for refuge, to lay hold upon the hope set before you, might have strong consolation, and not be faithles, but believing.

And now, that to help your meditation concerning the covenant of grace, I have opened it unto you ; surely no Christian but sees cause, to rouse up his spirit, with the words of the text : *Why art thou cast down (O my soul ?) Why art thou disquieted within mee ? Trust still in God, &c.* Hast thou such a covenant, so ordered ? *Why art thou cast down ?* Ah ! but methinks I hear some poor soul say,

'Tis

'Tis true, you have said something, for those that know this covenant is theirs; but your self say, it is made with particular persons, and not with all, but with some only, and to those whom it concernes, it is an everlasting covenant; free, sure, ordered in all things. But now, how shall I know, I have any thing to do with this well-ordered covenant; surely, there is no other witness, but the witness of Gods Spirit, that God hath pleased to deny me; or, the witness of an holy conversation: now, the Lord knows, I have been a base profane wretch, I am a sinfull and backsliding wretch, full of backslidings, &c.

1. Let me here by way of caution admonish you, that all that I have said concerning the covenant of grace, is nothing to one that hath been a wretch, and is resolved to be so still; but I presume, that to the troubled spirit sin is not a delight, but a burthen; not a pastime, but an heavy affliction: And this Christian conceits, he can take no comfort from the nature of the covenant, because he cannot tell whether his name be in it; and he conceives if his name were in it, it would be a covenant of peace to his soul; he should finde more rest, more sweet consolation in his soul, and he should finde it a covenant of strength to his soul; he should finde his heart more strengthened against corruptions, unto duties, &c. so that the question on such a souls part, lies, *How it should know, whether its name be in the covenant of life or no*; and upon this depends all indeed: for do but satisfie the soul in this; and I have shewed you enough, in the opening the nature of the covenant of grace, to comfort a soul under any trouble whatsoever: First I answer to this:

1. Without doubt, one sure way to know, is the witness of the Spirit, *Rom. 8.15. The Spirit it self beareth witness with our spirits, that wee are the Children of God*; but from hearing of this the troubled soul can receive no comfort; for if this were in the soul, then it would be a

covenant

Quest.

Rom. 8.15

covenant of peace, inward, as well as everlasting peace; and then the soul-troubles were at an end; we must therefore enquire, out of the scripture, for the signs which that affords us, and the qualifications which that shews us of such persons, as God hath made this everlasting Covenant with. And truly here, as for the relief of your spirits, when you were too much cast down for your backslidings and sins, it was a time to minde you of the nature of the Covenant of Grace; So to shew you your interest in the Covenant of Grace; because we cannot ascend to search Gods book, and because, God is pleased for the present to deny you his spirits descending, in such a manifestation, as the witness of it, that he is yours, and you are his; I have no way but to send you back again to your own hearts, for to search for those qualifications, which the scripture tels us they are qualified with, with whom the Lord makes a Covenant of Grace. I shall do this with as much brevity as may be; I shall onely premise, that these qualifications are the effects of the Covenant of grace, and consequents of it; from which it is necessary we should demonstrate to our selves (*ex posteriori*) that which *ex priori* lies hid to us, and not to be found out. In order to this satisfaction,

First, know, that thou hast no reason to conclude it was not made with thee. There is such a Covenant made, that I have shewed you; it is made betwixt God, and the Lord Jesus Christ, in the behalfe of some particular Elect souls: Now what reason hast thou to think, thou art not one of these? Thou art a great sinner, thou sayest. The Covenant runs; *I will sprinkle water upon the unclean. Though your sins were as scarlet, I will make them as snow, &c.* O but I am an unbeliever, a wretch! The Covenant was made on Gods part, for faith as well as any thing else; faith is the gift of God. In short, thou canst conclude nothing, by all that thou canst say against thy self, but only this; *It is more then I know for the present, if God hath made a Covenant of life with me: thou hast an un-*
believing

I.

believing, stony, impenitent heart; and God in his Covenant (thou wilt say) promiseth to take these away: Yet all this, Christian, doth but conclude this, that if the *Covenant of grace* be thine, God hath not made it known to thee; at least so, as thy suspicious spirit will take it for an evidence. Thou hast no reason therefore to be so troubled. But to speak positively:

2.

Secondly, *If thou canst finde that the Lord hath fulfilled any part of the Covenant to, and in thy soul; then thou mayest know, that the Covenant of life and grace was made with thee; and that the Lord will perfect his own work.* Every work of grace, is a proclamation of the Covenant of grace to thy soul, and an evidence that it is made with thee; to hint you of some few particulars, which may all be taken as several evidences to your souls that the Covenant of grace is made with you in particular,

I.

Ezek. 16. 60,
61, 62.

1. *If the Lord hath made you to know that he is the Lord.* This is a piece of the Covenant, Ezek. 16. 60, 61, 62. *I will establish my Covenant with thee, and thou shalt know that I am the Lord.* Hath the Lord made thee to know that he is the Lord? Wicked wretches do not know that he is the Lord; hath he given thee another manner of sense, and notion of him, then before; that there is another manner of consideration and notion of God in thy soul, then there was before? Thou hast another manner of notion of his Glory, and Majesty, and greatness of his Grace, and Mercy, and Goodness; this is a good sign that the Covenant of grace is made with thee.

2.

Ezek. 16. 60;
61.
Ezek. 36. 25,
26, 27, 31.
Zach. 12. 10.

2. *If the Lord hath made thee to be ashamed, and loath thy self,* Ezek. 16. 60, 61. *I will confirm unto thee an everlasting Covenant. Then thou shalt remember thy wayes, and be ashamed.* So Ezek. 36. 25, 26, 27, 31. Zach. 12. 20. dost thou finde this in thy soul? it may be thou dost not finde that thy heart is so with God as it should be, either in respect of the duties of holy communion, or holy conversation: Ah, but I hath not God wrought in thee a loathing

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Part 2. *A Cordiall for a fainting Soul.*

ing of thy own wayes, and a shaming of thy self, a judging thy self worthy to be destroyed, for thy iniquities and thy abominations? Ezek. 36. 31. this is a sign he hath made a covenant of life with thee; for this is a piece of his fulfilling it.

Ezek. 36. 31.

3. *Hath the Lord wrought in thy heart a fear of his name?* Such a fear as shall awe thy spirit, that thou sayest concerning any sin, I durst not do it, for I fear God. How shall I do this or that evil, and sin against God? is there a dread of God cast upon thy soul? heretofore thou could'st remember the time, when thou could'st have done any thing, and never have shrunk at it; swearing, prophaning Sabbaths, lying; any sin would have been swallowed without any reluctancy, without any regret of spirit. Ah! but now, thou fearest an oath, yea thou fearest a vain word, an idle discourse, an idle thought, &c. this is a notable sign, that the Covenant of grace is made with thee: see one place to prove this, *Psal. 25. 14.* *What man is he that feareth the Lord, him shall he teach in the way that he shall chuse; his soul dwell at ease. The secret of the Lord is with them that fear him, and he will shew them his Covenant.*

3.

Psal. 25. 12, 13, 14.

4. *Hath the Lord quickned thee to take hold of the Covenant?* to say with David, for this is my salvation; when he looked at his house, and saw it disordered, then he takes hold of the Covenant. *Although my house hath not been so with God, yet the Lord hath made with me an everlasting Covenant, &c.* as if he should say, Lord, I can fasten an hold for heaven no where else; I will lay hold of thy Covenant, for this is my salvation. So, dost thou finde such a frame of spirit in thee, when thou hast looked over thine heart, and seest failings in every thing, filthiness in every corner? dost thou finde thy heart then quickned, to fly from thine own house to the horns of the Altar; to go take Sanctuary in the Covenant; that when thou seest nothing in thy self, yet thy heart can run to God, and say, wel, Lord. *Though my heart be not so with thee as it should be, yet thou*

4.

Isa. 56. 4, 6, 7.

hath made a Covenant with me. Lord for this is my salvation, here will I live or dye; this is a notable sign, *Isa. 56. 4, 5, 6. Thus saith the Lord to the Eunuchs that keep my Sabbaths, and chuse the things that please me, and take hold of my Covenant; Even unto them will I give in my house, and within my walls, a place, and a name, better then of sons and daughters. I will give them an everlasting name that shall not be cut off. Also the sons of the strangers, that joyn themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbaths from polluting, and taketh hold of my Covenant; Even them will I bring to my holy mountain.* Mark you, those that take hold of Gods Covenant, shall have an everlasting name that shall not be cut off, and shall be brought to Gods holy mountain. But if this will do, every presuming wretch will say; why, I take hold of Gods covenant: I go one in drunkenness, and swearing, and wickedness; my life is not so with God as it should be, but yet God hath made with me a Covenant, I lay hold upon that; I hope to be saved by Jesus Christ: But stay friend, cities of refuge were never made for willful murderers; they shall be plucked from thence; the horns of the Altar shal not Sanctuary *Joab*: mark therefore, what God sayes, and in what order he speaks. To the Eunuchs that keep his Sabbaths; that are strict in their lives, and chuse the things that please him; though they cannot do all those things that please him, yet they chuse the things that please him, and then take hold of his Covenant for their relief, where they fail of weakness; dost thou run on in sin, and chuse sin, is thy will carried out to sin still? O thou mayest, if thou wilt, run to the horns of the Altar, but thou shalt be slain there, *v. 7.* To the strangers that joyn themselves to the Lord, to serve him and to love him, and his name and that keep the Sabbaths from polluting, and so doing take hold of his Covenant. Now I say, hath the Lord wrought up thy heart to this; that when thou art lost in
thy

thy self, then thou takest hold upon the Covenant, as *David* here; as the drowning man takes hold of the bough; when thou art even drowning, for any thing in thy self? what doest thou do? does the Lord quicken thee to lay hold on this bough, &c. then to say, why? yet stay my soul, for all this yet, the Lord hath *made a Covenant with me*, ordered in all things and sure, for this is my salvation; hang here a little. This was *David's* sweet practice, *Psal.* 65.5. *Iniquities prevail against me*; there he was drowning; now when he thought how he had striven against sin, and done what he could, and yet he found all would not do, *iniquities prevailed against him*: mark now what doth he do, where doth the drowning man lay hold? it follows: *But as for our transgressions thou shalt purge them away*, he layd hold upon the Covenant. And I say, if thy soul can do so, it is a sign of the Covenant being made with thee, for God hath fulfilled one piece of it in thee. *They shall lay hold on my Covenant. I will give them an everlasting name, Isa.* 56.4.6.

Psal. 65.5.

Lastly, doest thou finde that the Lord hath made thee his servant? His Covenant was made with *David his servant*, *Psal.* 89. and to them that served him of the strangers, *Isa.* 56.4.6. They shall serve me, and walk in my judgments, and do them: it is a piece of the covenant: now if this be fulfilled in thee, that the Lord hath made thee to be his servant, thou mayest know he hath made a Covenant with thee. Ah, but every one now will be a pretender for this: who is not Gods servant? but hold friend; *his servants you are, whose work you do*. And again, those that are the servants of God, they will shut themselves out of the Covenant here, because they think they do not serve God enough. Shortly therefore, if thou beest whole in Gods service, then thou mayest know, the Covenant of Grace was made with thee. *Noah*, it is said, he was a perfect and just man that walkt with God, *Gen.* 6.9. with him now the Lord established a Covenant,

5.

Gen. 6.9.

vers. 18. Now this wholeness must not be understood of *action and performance*, for who serves God wholly in that sense? but if thy heart be whole for him, the full bent of thy spirit is towards him; thou hast not an heart and an heart, thy heart is perfect before God by a perfection of *sincerity*, though not of *degrees*; then I say, thou mayest know that the Lord hath made his Covenant with thee.

2.

2. If thou beest *hot in his service*, a zealous servant of God in thy place and relation, not lukewarm for God, but zealous; then thou mayest know that the Lord hath made his Covenant with thee. *Phineas* was zealous for the Lord, therefore the Lord make a *Covenant of peace* with him, *Num. 25. 11, 12.* if the Lord hath given thee a spirit of zeal for him, thou mayest have some comfortable hopes that he hath made a Covenant with thee.

Num. 25. 11,
12.

3.

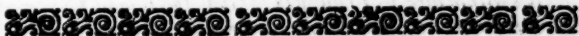
3. If thou beest *constant in his service*; if thy heart be continually with him, that thou doest not serve God by fits meerly; See a notable ground of this, *Jer. 32. 40.* *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good. But I will put my fear in their hearts that they shall not depart from me*; if the Lord hath put his fear in thy heart, that thou doest not depart from God, it is a sign he hath made an everlasting Covenant with thee, and that he will not turn away from doing thee good; See also, *Isa. 59. 21.*

Isa. 59. 21.
4.

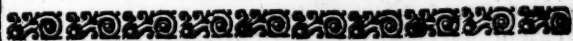
Lastly, if the Lord hath given thee a *waiting heart*, in his service: waiting you know is the servants work. Now I say, if the Lord hath given you waiting hearts, it is a sign he hath made a covenant, and will in his time reveal his Covenant to thee; there is a life in hope, and strong hope argues spiritual life: A souls waiting for the promise, is a sure sign of the promises belonging to him, *Heb. 6. 15.* *Abraham after he had patiently endured, received the promise.* If the Lord hath put thy heart in a frame, in the use of all holy means, to wait upon him till he reveal himself, it is a sign he hath a revelation of love; for thee, he never set a poor

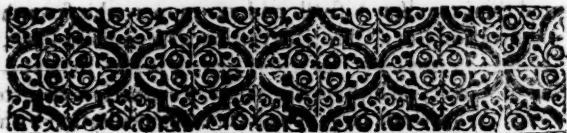
Heb. 6. 15.

poor soul upon gaping for him, but he fil'd its belly with good things. But I shall add no more to this seventh consideration. For a Christians ease under a troubled spirit, viz. *The meditation of the tenour and nature of the Covenant of Grace*, which is the Saints foundation-title to heaven; I have been large upon it: but this meditation hath been like an handful of Spices, which the more they are bruised, the more fragrant smell they send forth: I should now pass on to others: But of them hereafter.



THE





The Twentieth SERMON.

PSAL. 42. II.

Why art thou cast down, O my soul ? Why art thou disquieted within mee ? Trust still in God, for I shall yet praise him, who is the help of my countenance, and my God.

In the Chapel,
June 6.
1649.

8.

I Proceed to an Eight meditation, which may tend to thy ease.

8. Meditate a little but *how marvellous an hinderance to thy soul, this trouble of spirit is.* The wise man sayes, that *heaviness makes the heart to stoop*, it makes the spirit a slave ; the spirit that should always go in an upright posture, heaviness makes it to stoop, it bowes down the spirit. I will open this a little, and shew thee in some particulars, what an hinderance to thy soul it is.

I.

First of all, *it hindereth the lively secret actings of the Soul upon God* ; it hindereth the working of faith, love, delight, joy, &c. these amongst others, are the secret duties of the soul, and it hindereth all these ; it hinders faith : I shewed you before, how even disquietments of spirit for more bodily and externall causes, are mighty hinderances to the work of faith in the soul ; faith in Gods promises for

for outward things; faith in Gods *providence*, which taketh care for his Saints, is hindered by them : But, especially do disquietments of spirit for soul causes, hinder the work of faith upon the soul, and they hinder faith in its nearest soul-work, that is of nearest soul-relation; it is the duty of faith, to believe Gods pardon for scarlet crimson finnes, for the greatest backslidings, &c. to rest upon Gods immutable love. Now, the disquieted spirit cannot do this, that is troubled upon this score; *Will God pardon? Can God pardon mee? Hath not God forgotten to be gracious? Is not his loving kindness shut up in everlasting displeasure?* As long as the soul is in this temper, it will be far enough from closing with the promises, wherein the Lord hath punctually declared his will, and required we should believe it, and rest upon it.

2. It will hinder the souls working of love upon God, so long as the soul is in this temper; it looks upon God as an enemy, and how then shall it love him as a friend? it looks upon him as a Judg, and how then shall it say unto him, *Abba Father?* disquietments of spirit, naturally hatch up in a soul hard thoughts of God.

2.

3. It is impossible that the soul should delight in God; God requires that his Saints should delight in him, *Psal.* 37.4. *Delight thyself in the Lord;* that they should please themselves in the thoughts of him, according to that of the Psalmist, *Psal.* 104.34. *My meditation of him shall be sweet:* Now, they know little of a troubled spirit, that know not, that it is even a bitterness to a soul in trouble, to remember God, or to think upon God; that they can scarce turn their thoughts upon God, but they are ready to say, *Hast thou found mee O mine enemy?* God stands under the notion of an enemy in their thoughts; and his power and justice, &c. they are bitter things to them, *Psal.* 77.3. *I remembred God, and I was troubled.*

Psal. 37.4.

Psal. 104.34.

4. It hinders the souls *rejoycing in God*; *joy in the holy Ghost*, is a work of grace in the Christians soul; and rejoycing

Psal. 77.3.

joycing in the Lord, is a great piece of the Christians duty ; how often doth the Psalmist call to us for it, and the Apostle ? *Phil. 3. 1. Phil. 4. 4.* Now, sorrow and rejoycing are direct opposites ; he that sorroweth, doth not rejoyce ; and he that rejoyceth, cannot sorrow ; disquietment of spirit, puts the soul in a mourning temper, and sets the soul upon nothing but sorrowing ; how then shall it rejoyce ? can it weep and laugh in a breath ? Now, if here were all the detriment that a soul received by its spirit-disquietments, surely it were enough : if it would but think, now, is not my soul in such a temper, that I cannot act faith upon God ? that I cannot act love upon God ? that I cannot delight my self in the Lord ? that I cannot be glad in the Lord, and rejoyce in the God of my salvation ? if it found these bitter fruits of it, certainly, it needed no more, one would think, to convince it, that soul-disquietment is no temper of spirit, that will much further the ; soul, so it hinders the soul first.

2.

Psal. 77. 3.

But Secondly, *It is also an hinderance to the soul, in all duties of holy communion with God* : What act of communion with God, is the soul fit for at such a time ? Is it fit for prayer ? heark to *Asaph, Psal. 77. 3. I am so troubled that I cannot speak* : when it should remember God, it is troubled ; when it should complain, it is overwhelmed ; the spirit is overwhelmed ; how shall the soul pray in faith, where faith is obstructed ? how shall it pray, when it durst not call God *Abba Father* ? is it fit for hearing ? how shall it believe the word, or delight in it ? while God lies under this prejudice in the soul, that, *as for that God he never speaks good to it* : Is it fit to come to the table of the Lord, where the quickest actings of faith, and love, and joy are necessary ? Nay, you shall not need trouble such Christians much to tell them so, they are apt enough to believe ; it hence are their frequent scruples, whether they should pray or no, hear or no, receive the Supper of the Lord, or no. I beseech you (Christians !) consider this, and

and shake off such frames of spirit, which so long as you are in, will not let you come otherwise then shackled, and with cloggs on your heeles into Gods presence : Meditate but of this, and surely, thou that hast found any sweetness in drawing neer to God, in any of his ordinances, wilt say to thy soul, *Why art thou cast down (O my soul?) Why art thou disquieted within mee? Trust still in God, &c.* Remember, that till thou beest out of that temper, thou goest shackled to every duty, to every ordinance of God; nor is this all neither.

3. *It will be an hinderance to thy soul also, in all the duties of thy Christian conversation*; thou wilt not know how to honour God in any relation, in any action; Christians conversation should be such, as should become the Gospel of Iesus Christ, a Gospel-becoming, and God honouring conversation; an heavenly conversation, Phil. 3. 20. thy conversation will be a Gospel-dishonouring conversation; a conversation in hell (as I may say,) in stead of heaven. The Gospel what is it, but Gods glad-tidings to sinners? how does thy sadded spirit even to the death, answer the glad-tidings of the Gospel? besides, how shalt thou speak of the goodness of God to others; when God lies under prejudice in thy own soul, and thou questionest his goodness? But I pass on: I have shewed you what a soul-hinderance, a disquietment of spirit is.

Ninethly, meditate, *what an ill sign of an ill thriven Christian it is*; I say, it is a sign of an ill thriven Christian; crying is a childish trick, a Christian out of long coats, will be ashamed of it; Christian! dost thou know God no better yet, his infinite love; his unchangeable love no better yet? what Christ saith to his disciples, Job. 14. 9. may it not be applyed to thee? *Have I been so long you* (saith Christ,) *and yet hast thou not known me?* may not Christ say so to thy soul, that refuseth comfort, that is ready to say, I shal one day dye by the hand of Sathan, by the power of this or that corruption? I say, may not Christ say to

3.

Phil. 3. 20.

9.

Joh. 14. 9.

thy soul, as there to his disciples: Have I been thus long Christian? and have you not yet known me? have I been with you thus long as a Prophet? have I sent my ministers thus long to you? to preach my bowels of infinite free grace to you, to preach my readiness to receive Scarlet and crimson sinners; to receive revolting and backsliding sinners, to preach the immutability and unchangeableness of my love to you? and yet have ye not known me better, than to despair because ye have sinned? what no better then to distrust me for strength against temptations? for strength against this or that corruption: what, no better then to guess I am quite gone, and have quite cast you off, because for the present, I have hid my face from you? what have you learned no more of the nature of Christ all this while? Hath Christ been with you all this while as a Priest? hath he pardoned your great sins of youth, and have you not yet known him? have you not yet known him so far as to conclude, that *if when you were enemies, you were reconciled to God by the death of his son; how much more being reconciled, shall you be saved by his death!* Hath Christ been with you thus long as a King? hath he knockt down so many lusts for you? hath he beat down so many and those the greatest strong holds perhaps that ever Satan had in your souls, and are there but a few scattering enemies left, and cannot you believe, that in his due time he will conquer them also? Consider I beseech you; have you prevailed against the horsemen, and are there but some few foot yet left, and are you afraid of them, and disquieted to a despair for them? *Have you so learned Christ?* Think but a little Christian, how little growth it argues under all the ordinances, all the means of Grace, that thou hast enjoyed. And let this scare thee out of this temperature of spirit.

Tendly, Meditate but how little real cause thou hast for this distemperature of spirit: I noted to you before, what pains the Lord Jesus Christ hath taken to remove all
just

Rom. 5. 10.

just cause of soul-trouble from his Saints : I know no soul-cause of trouble that thou canst have, but the apprehension of some guilt thy soul lies under, for sins committed, or some fear lest thou shouldst incurr some such guilt ; some fear lest Sathan should be too hard for thee with his temptations, or thy own heart will be too hard for thee with its treacheries , or else thou liest under some apprehensions, that God hath utterly forsaken thee, or that he will forsake thee : it must be one of these causes, that must justify thee in so much as a pretence for a cause of soul-disquietment. And if thou beest disquieted for any internal soul-cause, it must be one of these ; Now I beseech thee consider, Christian; here are shadows indeed of causes, (but besides thy own jealousies,) heres not the least real cause ; thou makest thy self a bug-bear here, and then stands shaking before it ; to let thee know how little real cause thou hast ; let us enquire a little in particular what is the business.

I. *Possibly thou hast been a grievous sinner, and thou art afraid lest the Lord should make thee to possess the sins of thy youth : and this makes thee go with a bowed head, and thy soul refuseth comfort. I would not be thought here to speak a fillable against humiliation, or that sorrow for sin, which is the souls duty ; for I am not of their minde that think, because God after justification remembers our sins no more, therefore we should have no reflexive retrograde thoughts ; but onely, I would shew you thee that thou hast no cause to be so troubled because of them, as to hinder thy soul from believing in Christ, and now taking that comfort in him, which is thy portion : and I say, for such a sorrow or disquietment, thou hast no ground ; for if the Lord hath justified thee, mark what the scripture saith of thee, Jer. 50. 20. In those days, and at that time the iniquity of Jacob shall be sought for and not found, Psal. 32. 1, 2. Thy iniquities are forgiven, and thy sins are covered ; the Lord imputeth no sin to thee : He seeth no iniquity in Jacob :*

I.

Jer. 50. 20.
Psal. 32. 1, 2.

The word *dimittis* is used in scripture, to set out the pardon of sins, which signifies,

1. To *dimittis*.

1.

2.

2. To *let alone*; when the Lord pardons a sinner, in justification, upon his believing, he *dismisseth the sinner*, and he lets *its sins alone*; he resolveth to let them alone. The Lord himself cannot make the sins that have been, never to have been committed: Ah! but he resolves now to let them alone. There are indeed such debts (saith the Lord) but cancel the bonds, dismiss the debtor; I am resolved not to exact the debt of him, &c. he shall be let alone; why art thou disquieted then Christian? why art thou cast down? what though thy sins have been like millstones? The Lord hath thrown them millstones into the bottom of the sea: what though they have been, and indeed cannot be made not to have been? yet it is *tantum-mont*, as if they never had been; they shall do thee no more hurt, then if they had never been: *Iniquity shall not be thy ruine*.

2.

2. Ah, *but thou sayest, I have slidden back even since I received mercy, I have started back like a broken bow*. Suppose it, and thou hast cause to be humbled, and to mourn for it; to look upon him whom thou hast pierced, and to mourn, as a man mourns for his only begotten: but yet thou hast no cause hence to be disquieted, that thy soul should because of this refuse comfort: hearken what God sayes, *Ier. 3. 22. Return you back-sliding children, and I will heal you, saith the Lord, Hos. 14. 4. I will heal your back-slidings, and love you freely, Mal. 4. 2. There is healing in the wings of the Sun of righteousness, and you shall grow up as Calves in the stall, Ezck. 30. 16. I will seek that which was lost, and bring again that which was driven away. Why art thou then cast down O my soul! why art thou disquieted within mee?*

Ier. 3. 22.

Hos. 14. 4.

Mal. 4. 2.

Ezck. 34. 16.

3.

3. Ah! *but saith a Christian, I am confident God hath quite forsaken me, he hath cast me off, he hath forgotten to be*

be gracious; I shall see his face no more. Is this it? truly here are good hard and uncharitable thoughts of God, and that is all; it is a good turn, being thou knowest no better, that God knows the thoughts that he thinks to you ward, that they are *thoughts of peace, and not of evil.*

1. For a total forsaking, one thing is, that cannot be, *Psal. 103. 9. Lam. 3. 31, 32. The Lord will not cast off forever.*

1.
*Psal. 103. 9.
Lam. 3. 31, 32.*

2. For short desertions; they are not real forsakings, for he hath said, *I will never leave you nor forsake you: Zion said once, the Lord had forsaken, and my Loed hath forgotten me, but she was in a fit, and did not well know what she said; Zion spake a little idly, mark what God answers, Isa. 49. 14, 15, 16. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee. Behold, I have graven thee upon the palmes of my hands; indeed, they are no reall forsakings: Non deserit (saith Augustine,) etiamsi deserere videatur, &c. He doth not forsake, though he seems to forsake; he doth not indeed forsake, though he doth forsake; and they shall be very short, Isai. 54. 7, 8. Psal. 103. 9. Why art thou then cast down, O my soul? Why art thou disquieted within mee?*

2.
Isa. 49. 14, 15, 16.

4. Ah! but I shall fall away, will a Christian say, I shall one day perish by this temptation, by the prevalency of this corruption, I shall dye in my sinns, and be damned yet: All this is jealousie still, without the foot of any justifiable foundation. The Divell, thou sayest, will do this deed:

4.

1. God must forsake thee then. 2. You never knew the Devill get possession of an house, where a stronger then he was. 3. If you will take Gods word for it, (which surely might be taken for more then this) let his will be never so good, his power shall be short: mark that place, *Ioh. 10. 28. I give unto them eternall life; to them?*

Ioh. 10. 28.

Rom. 16. 20.

Col. 2. 15.

Psal. 91. 3.

Rom. 5. 7, 8, 9,
10, 11.

Jer. 23. 20.

Jer. 32. 40.

5.

them? to whom? to his sheep, v. 27. who are they? they that hear *Christs voice and follow him*; well, they shall have eternal life; it is not, if the devil will; and they shall never perish, neither shall any man pluck them out of my hand; my Father which gave them me, is greater then all (whether men or devils,) and no man is able to pluck them out of my Fathers hands; further yet, Rom. 16. 20. The God of peace shall bruise *Sathan under your feet shortly*. Col. 2. 15. *Christ spoyled principalities and powers, and made a shew of them openly, triumphing over them upon the cross*, Psal. 91. 3. *He shall deliver thee from the snare of the fowler*: what, shall corruption do it? they are but the devils forces; if their General be slain, they will run presently. *Iniquity (saith God) shall not be your ruine*. See the Apostle concluding against this melancholy conceit, in that place I before quoted, Rom. 5. 7, 8, 9, 10, 11. In short, God hath said; *There shall not be one missing in the whole flock*, Jer. 23. 20. what though there be millions of sheep in Christs flock, remember the shepherd hath a quick and large eye; and he hath sayd, there shall not be one missing in the whole flock.

5. Ah! but will a Christian say, *Though I be not damned at last, but should scape hell, yet, how can I not be disquieted, that have such a base heart as I have, so dead to duties, so hard, so vain, so unprofitable under the meanes of grace? &c.* Thou doest well to be sensible of it, the Lord increase a pious and sober sence of it in thy soul; I hope it will make thee more strive against it, and more plead with God against it; but what cause of despair here? what cause of such disquietings here, as should hinder the progress and actings of thy faith? Thy work is to believe, God hath made promises for objects for thy faith to work upon: thou art ignorant, thou sayest; God hath promised, *that he will write his lawes in thy heart, and make thee to know the Lord*; up and believe this promise (Christian,) God hath said, *That the eyes of the blind shall be opened,*

Isa. 35.

Isai. 35. 2. Thou complainest of a spirituall lameness and weakness; believe the promise again, God hath said, that *the lame man shall leape as an hart, Isai. 35. 6.* that he will be the hope of his people, and the strength of the children of Israel. Thou complainest of a spirituall dulness and deadness; and what though thou doest finde some such distemperatures, thy work is not to be distempered, but to believe; God hath promised, that *the wilderness and the solitary places shall be glad; that the desert shall rejoyce, and blossom as a rose: it shall blossom abundantly, and rejoyce even with joy and singing.* Consider these things, Christian, and weigh seriously: though thou mayest see cause enough to lye in the dust; and be humbled, and cause enough thy whole life; to walk humbly with God, yet I say, consider how little just cause thou hast, or canst have, to sit down disquieted; and upon any of these scores, to give leave to thy soul, to refuse to receive comfort: But I proceed yet further.

Isai. 35. 1, 2.

Eleventhly, *Let me intreat thee a little to meditate, how uncomely a thing it is:* This may easily be guest, by considering it with its contrary joy, *Psal. 33. 1.* *Rejoyce in the Lord O yee righteous, for praise is comely to for the upright, Psal. 147. 1.* *Praise the Lord, for it is good to sing praises unto our God, for it is pleasant, and praise is comely.* There is a beauty in joy, and a comeliness in smiling; and surely, joy becomes none so, as the upright in heart; other peoples joy, is but like the laughter of fooles, which is like the crackling of thornes under a pot.

II.

1. *Their joy, is the alone-well-grounded joy;* others if they laugh, laugh for they know not what.

1.

2. *Their joy, is alone the sweet joy;* what joy can other wretches have, that continually have the sword of divine vengeance hanging over their heads?

2.

3. *Theirs is the alone lasting joy;* others grounds of joy, have a worme at the root; they are but a breath of joy, perishing shadows of it; joy is a summer-suit for the soul,

3.

oul, that only well fits the righteous mans back. It becommeth them; how ill then doth continuall disquietment of spirit become them? a soul-garment, that is clean of another colour and fashion: Besides, is not the bride-groome with them? how then can they mourn? Is it comely for the wife that need want nothing, to sit continually pouting in her husbands sight, and company? Christians should put on becoming garments, they should go like themselves, as we say: should the soul of a redeemed one, go in the habit of a damned one? the Apostle bids us, that *our conversation should be such, as becommeth the Gospel of Jesus Christ*, Phil. 1. 27. Becoming conversations and carriages, are every where commanded Christians; Christian! disquieted dejected carriage and temperature of spirit, is not a becoming carriage, and garbe for a Christian; thou doest not go in that garbe like such a mans wife, like one that hath such an estate, such a maintenance as thou hast: I proceed yet, and will add but one more.

12.

Twelfthly, Meditate a little of the dayes of old. I will commend this meditation to thee, from precious experiences, *Asaph*, Psal. 77. was in a sad soul-trouble, vers. 1, 2, 3, 4. &c. Mark his resolution, Psal. 77. 11. *I will remember the works of the Lord, surely I will remember thy wonders of old.* See the like in *David*, Psal. 119. 52. *I remembered thy judgments of old, O Lord, and have comforted my self:* It may be, thou art troubled, that for the present thou hast not such a frame of spirit, so tender, so holy, so quickened; so ready for God as thou wouldst have; that thou hast not such sweet incomes of divine love, such sweet meals of divine manifestations as thou desirest; and from hence thou hatchest hard thoughts of God, and makest strange conclusions against thy self: but now, canst thou not remember the time, when thou hadst more sweet incomes of divine love, more ravishing enjoyments of thy God? when the Lord was pleased, to give thee a more

Phil. 1. 27.

Psal. 77. 1, 2, 3,

4.

Psal. 119. 52.

more enlarged and quickened heart ; and thy soul was carried out in stronger acts of holiness , then now it is ; *Remember the dayes of old* : when the Lord gives his people *exceedings*, he looks they should go in the strength of that bread, *forty days and forty nights.*

I have now done with that part of my direction, which leads thee to *Meditation* ; let me commend a little to you for practice, and then I shall shut up this point.

You may remember, I advised you to something of *action*, in order to the removall of such disquietments of spirit, as are created in the soul, for some externall causes.

1. Chiding off the spirits, from fixing too much upon the cause, and calling to your souls for a rationall account of such distemperatures ; *David* doth both here : *Why art thou cast down* (O my soul ?) *Why art thou disquieted within mee?*

2. Putting of your selves upon some employment.

3. Avoiding solitariness.

4. Quickning up of faith.

5. Prayer.

I enlarged my self then upon each of these ; and all of them are of singular concernment , in order to the conquering of this sort of disquietments likewise : I shall only add two or three.

1. *Set you selves upon a further studying of the Lord Iesus Christ, in his nature and offices* : It is, because the Lord Iesus Christ is not enough known to Christians, that their spirits are so often and so sadly disquieted ; were he known more, their souls would more stay in him, and quiet themselves in him then they do : you sad spirited ones, I tell you, it is because your souls are not enough acquainted with Christ, in the sweetness of his nature, and the power of his arme, and the faithfulness of his heart : This I say, is the reason, why you walk so heavily all the day long ; did you know who it is that sayes to you, *Let not your*

hearts be troubled; that says to you, *I will heal your backslidings, and love you freely*; that hath said to you, *I will never leave you nor forsake you*; that hath said, *Fear not, I will strengthen you, I will uphold you with the hand of my righteousness*: I say, did you know that it is a God that speaks: 2. one, whose word shall stand, when heaven and earth shall remove, with all their bag and baggage; one that *cannot lye nor repent*: did you know this, it were impossible, sure, but you should lift up your heads, and your hearts should live upon this word; did you know his skill in his prophetical office; his love, in his Priestly office; his power, in his Kingly office: I say, did you know it, you would not despair of resisting the strongest temptation, of overmastering the tallest corruption, of being more then conquerers in every thing, through Christ that strengtheneth you: Ah study Christ more! *His name is as an oymment poured forth; Rosas spirat et balsamum*, it breathes balsome for a wounded spirit; study Christ more; every time your souls smell of this rose of Sharon, it shall be advantage to it.

2.

2. *Pore not too much upon your sins, in distemperatures.*

At that time, that time especially, busy your thoughts more upon heaven, then your own earth; it is the untoward temper of our hearts, in distemperatures of spirit; we care for looking no way but into our selves, to lay more load yet upon our spirits; and truly, such is the heart of man, that the longer hee looks into his own filth, the longer he may, as every digging into that rotten wall, hee sees greater abominations then other, (as *Ezekiel* found, by his digging into the *Iewish* wall:) As it is with a poor debtor, it may be he owes a great deal, and lives in debt a good while, and walks up and down in quiet; at last one of his creditours arrests him, and lays him up in a gaole; no sooner is he in, but every one to which he owes any summs, comes and loads him with actions, to make the man sure for coming out: So a poor creature, it may

Ezc.8.& 9.

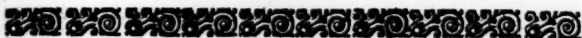
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be, walks up and down, with many sinnes in his heart a great while; his spirit is still in peace, and he walks in quiet; at last perhaps, he comes under an arrest of conscience, for one sin or another, and falls into heavy disquietment of spirit; no sooner is he in these fetters, but comes action upon action; he falls upon considering, and dwells upon the consideration of his heart, and he findes this and that, and another sin; and behold the poor soul is bowed down, that it cannot lift up its head again: Now, this is something more then needs; art thou therefore in a disquietment of spirit for the present? make it thy work, to turn the busie thoughts of thy heart, to the free grace and infinite love of the Lord Jesus Christ; fix thy eyes upon him now, do not study to lay actions upon thy self, when thou art already in prison. Lastly, to add no more;

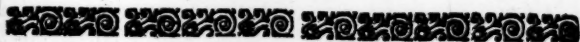
3. *Learn to live upon faith:* The want of this, keeps many a poor soul in fetters, a great deal longer then need be; they cannot tell how to trust God, further then they can see him, It is written (Christian!) *Man shall not live by bread only, but by every word that comes out of the mouth of God.* Could Christians make Gods word bread, they should not need have so many hungry meals as they have; we should not hear them cry out so often, that they were ready to starve; promises are faiths diet: now, it is impossible that a soul should hunger, but faith hath a table of promises ready spread for it: you should never hear Christians cry out, *The Lord hath forsaken us, he hath forgotten to be gracious,* and, *shut up his loving kindness in everlasting displeasure*; if they could live upon Gods word, *I will never leave you, nor forsake you; whom I love, I love to the end, &c.* Ah therefore Christians, learn this mysticall life, this distinctive life of a Christian; for *we live by faith, and not by sight* (saith the Apostle;) live above sence; blessed are they that have not seen, and

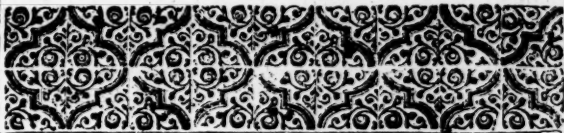
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Yet believed. I can add no more : I have now done with such directions, as if God pleaseth to *give the increase* to my poor *planting and watering*, may be of use to refresh thy soul in the hour of disquietment, and strengthen thy faith, in the conquest of these teachy corruptions. The Lord add his blessing, &c.



THE





The one and Twentieth SERMON.

PSAL. 42. 11.

Why art thou cast down, O my soul? Why art thou disquieted within mee? Trust still in God, for I shall yet praise him; who is the help of my countenance, and my God.

I Have done with such cases of conscience, as concern such disquietments of spirit, as arise in us, for such things, as concern our selves; whether the cause be more *external* or *internal*; more *bodily* or *spiritual*: there is onely one case yet remains, before I conclude this subject about disquietments of spirit. I have chose the rather to speak to it, because of its particular and near relation to the sad times in which God hath cast our lot.

I have met with some Christians, that could be content to have a good opinion of God, for any thing relating to themselves: But alas! *Zion is in the dust, Iacob is small*, and they are saying, *by whom shall it arise?* and from their finding the weakness of their faith, in relation to the Church, they begin to be jealous of the truth of their faith in relation to themselves.

Alas! (saith one:) surely had I faith but as a grain of mustardseed,

Sermon the one and twentieth, In the Chappel. June 13. 1649.

mustardseed, my spirit would not be so cast down upon every cross providence in relation to the Church, and cause of God, as it is; if the dispensations appear but crosses, in order to the cause of his Church and people; my spirit is troubled as if there were no such things as any promises made to the Church of God; I am ready to think, Reformation is dead, and the cause of God lost, if I but discern the wheel of Providence stopping, &c.

Now in speaking to this case, which may be built also upon many mistakes; I shall observe the same method that I observed before.

1. I shall lay down some positions shortly, by which I shall both inform your judgments how far a true Christian may be disquieted for the publike; and also comfort such Christians, as from these disquietments may be too hasty to conclude against themselves.

2. I shall propound some considerations, in order to the conquering such disquietments, and increasing our faith in relation to the Church, and cause of God, however for the present under a cloud in respect of cross providences.

For the first of these: In regard that my positions will be little differing from those I layd down, relating to more particular causes; I shall not insitt long upon them.

First, *A sympathizing of spirit with the condition of the Church and cause of God, may, and ought to be in every true Christian*; yea and it would be a sad evidence against thy soul, Christian, if there should be found in thee no sense of Gods dealings with his people: read over the whole book of God and you shall never finde the people of God in any distress, the Church and cause of God in any danger, but you will finde those of the people of God that had any thing of a publike spirit, sympathizing with it; *Moses, Aaron, Iosuah, Elijah, Isaiah, Ieremiah, Daniel*: and indeed, it must be so, if we but consider, that they are members of the same

same body. All the Saints, as they are members of Christ, so they are members one of another: hence it is, that a true Christian sympathizeth with every believer: See the Apostle speaking this plain, 1 Cor. 12. 26. *whether one, member suffer, all the members suffer with it; or one member rejoyce, all the members rejoyce with it, Now ye are the body of Christ, and members in particular, in unum.* All Saints are but one body, 1 Cor. 12. 12. *as the body is one and hath many members, and all the members of that body being many, are yet one body; So is Christ.* Now let there be a distemperature over the whole body, what member feels it not? and let me tell thee Christian, it would be a sad evidence against thy or my soul, if we should not sympathize with the condition of the Church.

1 Cor. 12. 26.

But secondly, *that due sympathizing with, and fellow-feeling of the condition of Gods people, which should be in all Gods people, neither doth, nor ought to be a dejection, and disquietment of spirit.* A due sympathizing of a Christian spirit with, and trouble of spirit for the sad condition of Gods people, widely differs from that dejection of spirit, which is sinful, whether, for this or any other cause; it differs as the *medium*, and the *extream*: as a careless *Galio-*temper is an extream on one hand, so a sullen comfortless frame of spirit, is an extream on the other hand; as sympathizing is our duty, so dejection is our sin: A dejection, and disquietment of spirit, is a *sullen comfortless temper of spirit*, which doth not quicken the soul to run unto God, but deads the soul to the duty that it owes to God, in the day of Israels distress: theres life yet left in a spirit that is moderately troubled because of the condition of the Church; but the spirit in the other frame takes it for granted that all is lost; and upon that score faith lies dead, and prayer is given over; yea the whole Church is in our thoughts given over as a body sick of an incurable wound.

2.

But you will say here, *how may I be able to take a scantling*

Case

of

of my spirit in this particular, and to judge, whether that trouble that seizeth my spirit, in the behalfe of the Church, be but a true sympathy, or such a sinfull dejection : I answer briefly.

1. If it be no more then that sympathy of spirit which should be found in a member of the body, *it will quicken thy faith, not dead it* ; I say, it will not dead thy faith : dejection of spirit deads faith ; the soul cannot look up to God, no^r, all is lost, the work of reformation is given over, *the Lord hath forsaken us, my God hath forgotten, &c. Isai. 49. 14.* but a spirit that no more then sympathizeth, hath faith alive still : *Jeremies* spirit was truly troubled, for the sad condition of the Church of God in his time, *Lam. 3.* but his faith was not deaded, *vers. 31. The Lord will not cast off for ever, but though he cause griefe, yet he will have compassion, according to the multitude of his mercy* ; yea a true sympathy of spirit, will be so far from deading faith in the soul, that it will quicken it : it will set the soul on work to believe, and that with the strongest faith too, even a faith above sight, *Micah 7. 8. Rejoyce not against mee O mine enemy, when I fall, I shall rise ; when I sit in darkness, the Lord shall be a light unto mee* : A due sympathy of spirit sets faith on work in a gracious soul ; it puts the soul upon considering what it hath to do now, in the day of *Jacobs* trouble : and it findes that believing for light, in the midst of darkness, is its work, and presently upon this, it setteth faith on work upon the promises : so it did *Iehosaphat*, *2 Chron. 20. 9, 10.* It is probable, *Iehosaphat* had not kept his faith in hot working upon that promise ; now the time of straites comes, he sets it on work : So *Daniels* sympathizing with the Churches condition, quickned him to look into the books, *Dan. 9. 2.*

2. If it be a meer and due sympathizing of thy spirit, not an unwarrantable dejection of it, *it will quicken, and not dead thy soul to prayer* ; though thou wilt be sad and troubled

Lam. 3. 31.

Micah 7. 8.

*2 Chron. 20. 9.
10.*

Dan. 9. 2.

troubled for Zions sake, yet thou wilt not be dead to prayer. The Prophet was sensible of the Churches condition, and had this due sympathy of spirit, as I call it, with her, *Isa. 66. 1.* mark what he resolves on, *For Zions sake I will not hold my peace, and for Ieruselems sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth*: If the sadness of thy spirit, for the Church and cause of God, in the kingdom, hath this effect upon thee, that instead of making thee give over the Church and cause of God, it makes thee wrestle with God the more for it; that whereas, thou didst put up one prayer for it before, thou puttest up ten now; that thou wrestles the more with God, and resolvest upon a more hot pursuite after God, in the behalf of the poor little flock; it is a certain sign that thy trouble of spirit amounts not to so much as an unwarrantable and sinful dejection, but is such a due sympathy as becomes a Saint in the day of Israels troubles. But if otherwise, if the sense thou hast of Israels troubles be such, that thy spirit is dead to prayer, and thou knowest how to go God no more for his Church, this is now a dejection of spirit that is something too much, and thy sin, not thy duty.

Isa. 66. 1.

Thirdly, if it be a due sympathizing of thy spirit for Israels troubles, not an unwarrantable dejection, *thou wilt finde thy spirit, not deadened, but quickned to do thy duty, of thy day, in order to Iacobs help*: It is true, the main strength that helps up Jacob, is the Arm of the Lord. God will save Iudah by the Lord their God: not by bow or sword, or battel, or horses, or horsemen. The Lords stroke, his hand is the main, and efficient cause; but though the Lord can do it, yea and will too, if it comes to a pinch; as it appeared in *Hezekiahs*, and in the Israelites cause, yet usually, the Lord will work by means, and man is used to give a lift. Now I say, if thy trouble be but a due sympathy of spirit, though the troubles of the Church may make an impressi-

3.
Hos. 1. 7.

on upon thy spirit, yet will not be such, as to make thee resolve; well I see all is lost, *I will act no more*; I will take up my sword no more: Christian, thy spirit is too low, if it be come to this; nay, a true sympathy of spirit, will quicken thee to acting, so far as thy lawful calling carries thee: Reformation stopps; well, I will see if I can help it with my hand, or pen, or any way. I will if I can, set the wheel on going again; if thy spirit be otherwise, it is beyond a due sympathy: In short, the due sympathizing of spirit, which should be in the heart of every Christian, with the afflictions of the people of God, or any particular members of that body, (the head whereof is Christ,) is no more, *Then a moderate sense of Gods sad dispensations towards them, so far as to alarm them to set their faith on work, and improve their interest in God for them*; what is more, is sinful: this not amount to any such sullen temper, as to make one think, or speak. *The Lord hath forsaken Sion, Zions God hath forgotten her, &c.*

3. But thirdly consider, *that through the corruption of our Natures, that can keep a medium in nothing, it is a very hard matter for a Christian so to temper his spirit, but if he hath any sense, it will be in something irregular.* This is a general conclusion to be made of all our actings, of our affections, and passions; in our state of corruption, we have lost the bridle of our spirits; I gave reasons of this conclusion, as to the general before, and shewed which way our spirits will be ready to offend; and what was then sayd, may be applyed to this particular. I shall therefore pass it over.

4. Fourthly, know that although, through the infirmity of our natures, and the strength of our corruptions, if there be an acting, there will be an over-acting, and an irregular acting of our Passions, *yet it is but our infirmity, and no more then may consist with true and lively faith, and hath been the failing of Gods precious servants. Elijah was troubled for the Church of God in his time, and was*

Struck with a very deep impression of it, 1 King. 19. 9, 10. But it was a little too much for him, because of it, to sit sullen in a Cave: the Lord spends a great deal of pains to chide him out of it, v. 5, 11, 15. he spake a little too much, when he told God twice, that *his Altars were thrown down, and his Prophets were slain, and he, even he only was left,* vers. 10, 14. God corrects his speech, by telling him, his melancholy made him mistake: for he had left himself yet seven thousand in Israel, that had not bowed knee to Baal, nor so much as kist the Idol with their lips. God minds *Elijah*, that his work did not lye in the Cave. *Elijahs* spirit was too low. Zions sense, *Isa. 49. 14.* was too deep, when she said, *the Lord hath forsaken me, and my God hath forgotten me*; God corrects her, vers. 15. and tells her that she spake too fast, and gave judgment upon God too soon. *Can a Woman* (saith he) *forget her sucking child?* &c. yet we must not shut out *Elijah*, and those hasty-spoken members of Zion, out of the number of believers. This was their infirmity only. But further,

Isa. 49. 14, 15.

5. *Some Christians, and at some times, may have their spirits more dejected, then at other times, or then other Christians will have.* I have enlarged upon these conclusions before, being such as serve for all sorts of disquietments; and therefore, I shall touch them the lightlier here, having nothing to do; but to apply them to such particular disquietments, as arise upon this score; what Christians, through their difference of Nature, or the different measure of graces, and experiences in them, are ready to be most excessive in these distemperatures of spirit, I have shewed before. I add [at some times;] Circumstances you know, marvellously aggravate; and as in other things, so it is in this case. Though to the outward eye, Gods sad dispensations, at this, and at another time, to his Church, be the same, yet there may be more cause for a Christians sadness, in respect of them, at this time, then at another; and there may be a difference in the very dispensations, which

5.

vide
Serm. 13.

may also aggravate the sadness of a gracious spirit. I will give you but two or three instances, and the rather, because they are to be found in our own experiences at this day.

1.

First, *Internal Judgments are most sad and formidable*, an heart sickness, an inward ulceration; these are worse, and more formidable, then a wound or a bruise upon the arm. So when the Lord sends an aking, and a renting into the bowels of his people; it is a far more sad dispensation, then when he sends an enemy against them. My brethren, I know not with what eye others look upon Gods sad dispensations to his people at this day; I must profess, I see nothing to be feared, but the intestine wounds in the body of the Saints. *Their heart is divided* (saith God,) *now they shall be found faulty*. The dreadful judgment that the Lord hath dealt out to the Nation, in suffering the spirit of division to go forth amongst his people, to the estrangement of their hearts and affections, each to other; I tell you, this is formidable. The Apostacy of so many professors from the truths of Jesus Christ, this is to be feared, this is a dispensation that may indeed hang with weight upon the spirit: it is said of *Rome* that the City was impregnable, but to its own division; so we may say concerning the little City of our God, his *Church*; the body of his Saints. This City is impregnable, but to its own divisions; now when God sends such judgments amongst his people, when he rends them in the whole cloth, and doth not onely suffer *Ephraim* and *Manasseh* to vex *Judah*, but sets *Judah* to vex it self: I say then, the dispensation is heavier; and I confess, it will need a more intense act of faith, at such a time, to lift up our heads above disquietments, and to believe for Sion.

Hos. 10. 2.

2.

Secondly, *when judgments come upon a people by way of return*. It is Gods usual dealing with his people, when he hath begun to deal with them in a way of judgment, to pause a little, to see if they will repent; but now if they do

do not, then he makes the judgment to return, then it is formidable; relapses are dangerous; see to this purpose, that place, *Ier. 8. 1, 2, 3.* The Lord threatens dreadful judgments, but *vers. 4.* saith God, thou shalt say unto them; *shall they fall, and not arise? shall he turn away, and not return?* Gods heart began to melt; and though he was driving on furiously, yet his heart began to melt, and he began to stop: now mark, *vers. 6.* *I bearkned and heard; but they spake not right, no man repented him of his wickedness,* saying *what have I done?* mark all along that Chapter, how God threatens consuming judgments against them: mark what God threatens to do, in the return of his judgments, *Hos. 2. 9, 10, 11, 12.* Now when judgments come upon a people, by way of return, it will be an hard matter to keep the spirit from being more disquieted then at another time; ther's more weight of wrath in the dispensation.

Ier. 8. 1, 2, 3, 4.

Hos. 2. 9, 10, 11, 12.

3. *If judgment come upon a people, When they have been lately guilty of some notable sins*; when there hath been lately some notable defection, either in respect of doctrine, or worship, or conversation; if the judgment be but a triall, a Christian will look over it, with the eye of faith, easily. Ah but now, if there hath been some great apostacy, and just upon the nick of that a sad dispensation comes, it must needs more then ordinarily trouble a Christian, that makes the Christians condition his own. These three notes may be of some use, to shew us some just reasons, why the spirits of Christians are at this time more down; and they finde it an harder work to keep up their faith in God, for the prosperity of England, now, then seven or eight years ago. 1. Our diseases are in our bowels, they have seized upon the heart, they are the dreadfull dispensations of spirit and heart-divisions of Gods people: the forraign enemy, and barbarous cavalier were nothing, these were but cudgels lift up against the head; O but Gods judgments upon us, are now in our bowels;

bowels ; truths are forsaken, errors embraced , the judgments tainted , our inwards are in a great part ulcerated- and rotten, and judgments now come upon us by way of return : The Lord began to suffer us in the Prelates time, to hear the doctrines of Divels broacht, because we received not the truth , in the love of it ; he paused a while, behold now he is returned, and frogs are come up , and croke in every bedchamber ; yea, and behold God taking his people , just upon the nick of sinning, bringing judgments immediately after a perfidious dealing , in respect of our Covenant , immediately upon the apostacy of so many : Believe it is no wonder , if the trouble of your spirits for England be greater now then at other times ; judgments never came at such a time , God never put so much terrour in the countenance of his judgments. The best Christian may at some time, and that upon good grounds too, be more disquieted for the people of God, for the Church of Christ , then at other times : But I proceed.

6. Pos.

6. *Wheresoever true faith is, though it will not totally subdue the irregularity of such dejections as are too usual to our spirits ; yet it will be fighting against them, and labouring to overcome them.* The Reasons that I gave you, for both parts of this conclusion, before, may be applyed to the conclusion, in order to this particular sort of disquietments : the designs of faith, and any dejections of spirit, are contrary, and their nature contrary, &c. but I will not enlarge.

But (may some Christians say,) is it then my duty never to be out of hope for a people, amongst whom God hath a people? ought I alwayes to believe, that God will protect such a people, though they do sin against him, and let his judgments be never so sad upon them? how far would you have me believe for such a people?

I answer : Thou hast no ground alwayes to believe the outward prosperity of such a people, where God hath a chosen
number ;

number; there may be a time, when a people have so highly provoked God, that if there be a *Moses*, and a *Samuel*, a *Noah*, *Daniel*, and *Iob* amongst them; a *Jeremy*, and *Daniel* amongst them; and though they do pray, yet they shall not prevaile: and I pray God, this be not the case of England this day.

Nay Secondly; *Thou hast no ground to believe, and certainly to conclude the outward safety of Gods own people in such a place*, they may perish in a common calamity. God doth not house all his Saints in a storme; without question, God had many precious ones in *Ierusalem*, when it was taken by the King of *Babylon*; and yet we read of very few, that God took especial visible care for.

But Thirdly; *Though thou hast no certain ground, infallibly, to conclude either of these two things, yet thou hast no ground to be disquieted*; yea, though thou knowest the contrary, yet thou hast no ground for a dejection of spirit; and that for these reasons.

1. *Because whatever is done, is the Will of God, to which thou oughtest to submit*; indeed, while his will is revealed, thou hast a liberty to pray, and 'cry to God, to take hold of the Lords strength, and if it may be, to stop his hand; but however, if the will of God be so, submission is thy duty, not disquietment of spirit.

2. Again, what ever God doth, *will be for his own glory*; and this is that, to which thou must make every saile of thy own spirit to stoop; a gracious soul must strike all the sailes of his own will and interest, to God; fear not, he will have an eye to his glory, thou shalt not need trouble thy self for that.

3. *Because the Lord hath given thee ground enough to hope, that he will take care of his own people*: God hath made many promises, he hath used to do so, he provided an arke for *Noah*, a *Zoar* for *Lot*, a prison for *Jeremy*, &c. and he hath made many promises, that seem to argue protection from the very outward evil.

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But Fourthly, To make sure of it, *All his dispensations to them shall be for good*; if they be not housed on earth, but be hit with the hailstones, yet they shall be secured in heaven; they are but gone to heaven on horse-back: that is the worst can come to their particulars.

And Lastly, *For the Lords Church thou shalt need take no care, that shall never fail, the foundations of it stand so fast that it can never be moved*; though a Christian hath not ground for any particular Christian, no, nor for any particular people, to conclude, that it shall escape a common calamity; yet for the Church in generall, there's promises enough that are made to that, *Mat. 16. 18. The gates of hell shall not prevaile against it, Psal. 46. 5. God is in the midst of the Church, therefore it shall not fall*; and therefore, thou hast no ground to be disquieted upon this score, lest that the Church should fail; come what can come, the Church cannot fail. Thus I have shortly endeavoured to satisfie thee in this question, and to shew thee, how far thou mayest and oughtest to believe, for the peace of the Church of God; I mean, its externall peace and prosperity: I have spoken enough I am sure, to let you see that there is no iust cause of disquietment, and dejection of spirit, for that; let Gods dispensations to it be what they will, thou mayest believe enough, to keep thee from dejection of spirit. But in the last place, let mee add some few considerations, which duly digested may help up thy faith in this particular: and with them I shall conclude this subject; and in propounding them I shall order them so, as though they may have a generall relation to the Church and people of God at any time, so yet they shall have a more particular respect to the condition of the people of God in England, at this time: Possibly, thou seest the enemies of reformation, the enemies of the truth and cause of God very many, and those very malicious; and for the Saints themselves, thou seest them very much divided, many professors apostatized from their strict walking,

Mat. 16. 18.
Psal. 46. 5.

walking, and from their love to the truth, and great mountains lying in the way of reformation ; and this makes thee give over all for lost, and say, *God hath forgotten England* : truly I confesse, that considering we have no particular promise to *England*, but only generall to the Church of God ; and withall, considering the nature of our wounds, and the dreadfull aspect of Gods judgments ; I know not what to conclude, as to *England* in particular, in respect of outward prosperity ; but yet let me tell you, that nothing that you can object, either in respect of the multitude, or malice of its enemies, or the improbabilities in respect of the difficulty, or any such thing, can make you an argument, that will conclude infallibly : Faith will easily conquer any disquietment upon such grounds, if for the help of it thou doest consider. 1. The nature of God, what he is, and how he hath revealed himself ; or, if thou doest consider what those are, that are called the Church ; how neer they are to God, and how precious in his eyes. For the first, I shall desire you in order to it, to consider the nature of God, what he is ; what, and how he hath revealed himself, as to this thing.

First, *In his promises to them* ; to hint but some few to you, *Mat. 16. 18. The gates of hell shall not prevaile against it* : That is, saith *Beza*, whatsoever Sathan can do, by craft or power ; the gates of the city, are the strength of it, and in the gates, the counsellors were wont to sit : now, the gates of hell shall not prevail against the Church : What need'st thou fear, then, the Churches enemies doing mischief to it ? Is their power great ? Is their craft great ? let both be what they can, they are but the gates of hell ; and (saith God,) the gates of hell shall not prevail against the Church : what, art thou afraid that the cause of God shall fall, and the Church shall be ruined ? see what God sayes for that, *Psal. 46. 5. God is in the midst of her, she shall not be moved* : when the Papists were in their ruff ; and *Melancthon* began sometimes to fear,

Mat. 16. 18.

Psal. 46. 5.

left the infant reformation should be stifled in the birth ; *Luther* was wont to comfort him with these words ; *Si nos ruemus, ruet Christus una, scilicet ille regnator mundi, et esto ruas, malo ego cum Christo ruere, quam cum Cesare stare;* that is, if we perish, Christ must fall too ; (he is in the midst of us,) and if it must be so, be it so ; I had rather perish with Christ, that great Ruler of the world, then prosper with Caesar ; for a protection God hath promised, *Psal. 125.2.* That as the mountains are round about *Jerusalem*, so the Lord is round about his people, from henceforth, even for ever. If you had been in *Jerusalem*, you could have looked no way, but there was a mountain for the bulwark of the city, the mountains were round about *Jerusalem* ; so saith the Psalmist, is the Lord round about his people. Art thou afraid of the wild beasts of the field devouring it, or of its growing parcht and barren ? Mark what God says for that, *Isai. 27.3.* I the Lord do keep it, I will water it every moment, lest any hurt it ; I will keep it night and day : what, will they be lost ? will they lose themselves ? I the Lord keep it (saith God ;) will they grow barren, and parcht up like an heath ? No, (saith God,) I will water them every moment ; I will water them, yea, and it shall be often enough, to keep them wet at the root ; I will water them every moment : Look yet upon one place more, *Isai. 4.5,6.* The Lord will create upon every dwelling place of mount *Sion*, upon her assemblies a cloud, and a smoke by day, and the shining of a flaming fire by night, and upon all the glory shall be a defence, &c. will the enemies hurt it by day, saith God ? there shall be a smoke upon *Zion* by day ; a smoke to choak the enemies, a smoke to blind them, that they shall not come neer to hurt it : well, but what shall they do by night ? for that saith God, I will keep it night and day, I will keep both watch and ward for it : What, art thou troubled, because thou art afraid of the rents, and divisions, the errors and heresies in it, that *Sathan* will thus worm out truth,

Psal. 125.2.

Isai. 27.3.

Isai. 4.5,6. } 6

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truth, and weaken the strength of the Church; I confess, this is more formidable, but for this;

1. God hath promised, *that the gates of hell shall not prevail*; this trick is one of the gates of hell; this is the counsel in the gates, *Sathans wise dealing.*

2. Mark what God hath promised, *Ier. 33. 6. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. Peace, that dissenting brethren shall be at Unity with themselves; though Ephraim and Judah be now two sticks, yet I will make them one (saith God,) and they shall be one in my hand. The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off, Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Ah! but how shall this be, while they walk in different wayes? if nothing will do it (saith God,) I will give them one heart, and one way. Nay, they shall not only have peace, but Truth. But how can this be, while there are so many teachers of lies for them? saith God; I will cut off head and tail, branch and rush, in one day. The ancient and honorable, he is the head; and the Prophet that teacheth lies, he is the tayl; yea saith God: I will reveal abundance of peace and truth, Peace and truth in plenty, abundance of it; what, art thou troubled for fear the Ministry should be destroyed? God hath described himself to be he, that hath the stars in his right hand; he hath promised, that though he gives his people the bread of adversity to eat, and the water of affliction to drink, yet their teachers shall not be removed into corners, but their eyes shall see their teachers. Lift up your heads Christians, let the devil stir up Gebal, and Ammon, and Amalek; let them all conspire, and indeavour to work that by policy, which God hath hindred them from doing by strength; he that hath promised, is both able and faithful; look over these things, and take Abrahams course, Rom. 3. 19. He considered not his own body now dead, (saith the text,) when he was about an hun-*

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Ier. 33. 6.

*Ezek. 37. 19.
Isa. 11. 13.*

Ier. 32. 39.

Isa. 11. 13.

*Rev 3. 1.
Isa. 30. 20.*

Rom. 3. 19.

Rev. 12. 2, 3, 4.

dred years old, no nor yet the deadness of Sarahs womb. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, being fully perswaded that what he had promised, he was able to perform. Go you and do likewise; why are you disquieted for the cause and Church of God? what though the business of reformation may seem to be dead, and the womb of it past bearing? what though while England is with childe of reformation, (like the woman, Rev. 12. 2.) and travels now in birth, and paineth to be delivered: what now (I say) in this time, if you see the great red Dragon with his seven heads and ten horns, and seven crowns upon his head, with his tayl drawing the third part of the Starrs of heaven, and casting them to the earth, by making them apostatize from the ways of truth and holiness; and now just when you thought the woman should have been delivered of those two blessed twins, *Peace and truth*; Lo the Dragon stands before the woman to devour these twins, as soon as they begin to look out to the world? look off these things, Christians; consider not the deadness of Englands body, nor the barrenness of the Churches womb; now give glory to God by looking onely to the promise, living only upon the word; be assured that he that hath made these promises, is able to perform them: And that is the next thing which I should have propounded to you, to consider, in the Nature of God; in order to this, *viz. His power*. But of that, and the rest, hereafter.



The Two and Twentieth SERMON.

PSAL. 42. II.

Why art thou cast down, O my soul ? Why art thou disquieted within mee ? Trust still in God, for I shall yet praise him, who is the help of my countenance, and my God.

MY work is further to direct you, how to set faith on work, in the conquering of such disquietments of spirit, as may cast down a gracious soul, upon the consideration of the Church : in order to it, I have already pointed you, to consider God in his revealed will, and his promises to his Church, to lift up your hearts yet further, above your fears and disquietments of spirit. I shall further propound to you, to consider God *in his power* : Surely that soul, that is altogether out of heart in the day of *Zions* trouble, forgets what the God *Zion* is; how mighty in power ; how able to save to the utmost : Consider but, 1. That *Zions* God, is an *Almighty* God. 2. That the *utmost* of his power shall be employed for his people. It is not the want of our believing Gods power, at all, that is the occasion of these kinds of disquietments ; for there is no Christian, but if you will give it time to think

In the Chapel.
June 27.
1649.

See Isai. 41. 1,
2, &c.

Isai. 43. 13.

Zach. 4. 6, 7.

think of it, and answer at leisure, but it will really tell you, it doth believe that God is able to save to the utmost; but to speake the truth, its faith, is but a kinde of a dead faith, that lies dormant as it were at such a time, and the Christian forgets the Might of the God of *Iacob*, at this time; certainly, did a Christian but consider, that that God that hath made those promises to his Church and people, is a mighty God; that hath said, *I will work, and who shall let it?* or, who shall turn it back? one, that is God, and there is none besides him; one, that for his peoples sake, hath used to make use of a worm, to *thresh the mountains*; one, that useth for his peoples sake, to *send to Babylon, to bring down their nobles, and the Chaldeans, whose cry is in their ships*; it would quiet them concerning the Church: therefore the Lord usually setteth out himself, to be considered by his people in such cases, in the notion of his power: the Lord is mighty in power, so that let an hundred blocks lye in the way of his working, he considereth them not, but works in a way of power; See that place, *Zach. 4. 6, 7. Not by might, not by power; that is, not by creature-might, or, creature-power, but, by my spirit* (saith the Lord of Hosts,) by the power of that: *Who art thou, O great mountain, before Zerubbabel? thou shalt become a plain, and he shall bring forth the head stone thereof with shouting: &c. vers. 9. The hands of Zerubbabel have laid the foundation of this house, and his hands shall finish it, and thou shalt know, that the Lord of Hosts hath sent mee to you.* It is the Lord of Hosts, that is resolved to do it: now, would a Christian but consider this well, when he is even giving over a people, or cause of God in a kingdome, for a lost people, or, a lost cause: I say, would they but duly consider God, and consider that this cause is the Almightyes cause, and this people, is the Almightyes people, the people of the Lord of Hosts; although they saw a mighty power against them, yet it were impossible sure they should be disquieted; but ordinarily

ordinarily, in such causes, Christians look with naturall eyes, and no other ; they are like *Elisba's* man, that lookt out in the morning , and saw the *Syrians* before the city; and he cryes out , (Alas ! Master) we are undone, what shall we do, wee are undone ? never considering the mountain full of horses and chariots, that was on the reare of the *Syrian* Army : The God of *Iacob*, is an Almighty God : Why art thou then cast down , in a day of small things ? and as he is full of power , so Secondly consider, there's not any thing of his power, but shall be improved for his people : the Lord is called the mighty God of *Iacob* ; as there is an abundance of might in him , so all his strength shall be improved for his Church ; when God sets forth his acts of power, he ordinarily tells us, it is for his peoples sake ; *for your sake have I sent down* (saith hee) *to Babylon, and brought down the Caldeans, &c.* But I shall not enlarge my self upon this, considering I shall anon touch it again : I have done with the second consideration of God, in order to the raising up of thy spirit dejected in the behalfe of the Church ; and that is the consideration of God in his power : Further yet ;

3. If thou wouldst but consider God in his infinite wisdom. But think, as how able he is to beat , so how able he is to undermine the divell , to out-wit all the works of iniquity, surely it would make thee lift up thy head ; all that the Churches enemies can do, must be either by strength or policy ; if our God can both outwit them, and beat them ; if he be too hard for them at the sword, and in counsell too ; surely there is no great cause for dejection : *The Kings of the earth set themselves together, and the Rulers take counsell together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us ; he that sitteth in the heavens shall laugh, the Lord shall have them in derision : Then shall he speake unto them in his wrath, &c.* And what shall he say ? Yet have I set my King upon my holy

Psal. 2. 2, 3, 4.

Isa. 29. 15.

holy hill of Sion ; Yet for all your plottings, and in despite of your crafty dealings ; yet have I set my King up ; the enemies of the Church are plotting, they have their Cabinet-counsels, and are hard at it ; the Lord sits in the heavens, and laughs them to scorn, to see the poor wretches torture their brain, and imagine a vain thing, Isa. 29. 15. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who sees us ? and who knows us ? Surely your turning of things upside down, shall be esteemed as the Potters clay, for shall the work say of him that made it, he made it not ? &c. is it not a little while, and Lebanon shall be turned into a fruitful field, and the fruitful field into a forrest ? The Achitophels were at it there, and very close too : they had digged good deep, and were resolved God should not be call'd to their counsel ; their business was to turn all things upside down, to ruine the Church, and level the mountains of Zion ; all this while the men thought they had walked in a net, they said who sees us ? who knows us ? does any one think what we are about ? upon the sudden, Behold ! a voyce from heaven saying, Surely your turning of things upside down shall be as the potters clay ; who would have thought any one should or could have seen them, in their deep turning things upside down ? I see it (saith God,) you had as good be picking of straws, your work shall be like the potters clay, as soon as you have made your pot, I will but give it one dash against the walls ; you are thinking of turning Lebanon into a forrest, and making your forrests fruitful ; but yet a little while, and I will turn your fruitful land into a forrest. I hear many whisperings of men this day, and see a great many teachy and dejected ; what is the business with them ? O they think there are great plots in hand ; plots to destroy the Ministry, and destroy truth, and to pull down the Government of the Church, to destroy Presbytery, &c. tell them, no such thing appears yet : Ah, but there are deep plots, and this and that way they are fetching it about :

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about. *Why are you fearful, O ye of little faith* he that hath the *stars in his right hand*, is not his name *Counsellour*? *Isa. 11. 9.* Suppose we should take it for granted, that there are a party would have all these down; *Shall not their turning of things upside down be as the potters clay?* Suppose the spiders should be making such a web of policy in the dark, doth not the Almighty see it? have they not imagined a *mischievous device which they are not able to perform*? *Psal. 21. 11.* when they have made their web perfect, will not one sweep of Gods beesome, bring down web and spiders, and all? suppose they be brooding *Cockatrices eggs*, and they think that none shall see them till their serpents be *hatcht*; suppose they be weaving *spiders webs*, (as the Prophet speaks;) yet fear not, *their webs shall not become garments, neither shall they be covered with their works, Isa. 59. 5. 6.* And for the Government of the Church, which is that which so many are so troubled at, this day; Truly you may so order the foundation of your Churches, that if a fox doth but go up the wall he shall, break it down; you may make a mixture of iron and clay, that your Church will fall of it self; you may mould up rottenness in the foundation; but lay the foundation of your Church well, (I am sure, the principles of that Government are strict enough) and fear it not, *the gates of hell shall not prevail against it*; act strictly, lay the foundations in righteousness, and trust God with the building; take heed of sandy foundations, and fear not the Churches building; do not consider Zions crafty enemies, but her wise God, that sits and laughs her enemies to scorn.

Further yet, fourthly you that are of such a faint heart, and are so apt to be disquieted for the Church; Consider God in his love to the Church: Surely you have forgotten how dear Zion is in Gods eyes: have you not heard, *That the Lord loveth the Gates of Zion, better then all the dwellings of Jacob?* that for its sake, it hath been his continual practice, to reprove Kings, and bring to nought the counsels

Rev. 2. 1.
Isa. 11. 9.

Psal. 21. 11.

Isa. 5. 95, 6.

4.

sels of the heathen; to check all the world for them; he hath alwaies written a *Noli me tangere* upon them; saying, *Touch not mine anointed, do my prophets no harm.* But I shall enlarge my self upon this more anon, when I come to shew you what the Church is, and under what notions of relation, God hath expressed his Church and people.

5.

Fiftly, Consider but God in his former dealings for his Church, did the Lord ever forsake Sion? Who raised up the righteous man from the East, and called him to his foot, and gave the Nations before him, and made him rule over Kings? Who was he that gave them as dust to his sword, and as driven stubble to his bow? that made him to pursue him, and pass safely, even by the way that he had not gone with his feet? *Isa. 41. 1, 2, 3.* It is strange that in all the generations that have been before us, we should not have so much as one president of a reforming Church that miscarried, and yet we cannot trust God; not a former president, that ever the turtle Dove was left to the multitude of its enemies; and yet we are as unbelieving, as if the enemies had been plucking her feathers from generation to generation: we have presidents enough of the Kings of the earth conspiring of the heathens raging, and the peoples imagining a vain thing; presidents enough of their taking crafty counsels together. Pharaoh said, *Let us deal wisely with them.* The enemies in Nehemiahs time were at it again; they would come upon the builders of the Temple at unawares, and they should neither see nor know any thing, till they were in the midst amongst them, and should make their work to cease; In Davids time, *Psal. 83. 3, 4, 5, 6.* the enemies were making a tumult, and lifting up their head, and taking crafty counsel together, and consulting against hidden ones; they were at it then. Come, let us cut them off from being a Nation, that the name of Israel may be no more in remembrance; they consulted together about it with one consent, and were confederate. The Powder-traytors had digged deep too, and were resolved that a terrible blow should.

should be given us ; and (forsooth,) we should not know who hurt us. The Prelates, they were privy-counsellors too ; they were resolved to deal *wisely with us* : But now where are all these enemies of Zion ? where are the houses ? where dwell such ones ? which of these prevailed, but reckoned (as we say) without their host ; and my friends, *is Gods hand shortened, that it cannot save?* Could not the Prelates destroy our Godly ministers, and shall the Anabaptists do it ? if any be busie in the dark about it, are they not weaving spiders webs, think you ? Ah, but some will say, there was never such a probability as now is : does not Reformation seem to lye dead ? who discerns it breathing ? have they not brought the ministry into contempt, that they might ruine them with consent ? are not things at such an height as never before ? For this, consider again.

Gods usual time, and way of working his great Works for his Church. Christians, you understand not the things of God, that cannot see him comming upon the waves, because the Tide is down ; man indeed comes in with a Tide ordinarily: But Gods great appearances have usually been at low water, just when Zion hath been saying, *God hath forsaken me, my God hath forgotten me.* God (my brethren!) hath been very tender of his glory, and hath made it his care constantly at such times, & in such cases, to appear for his Church; as his people must cry up, the *Sword of the Lord*, and not of *Gideon*; and *This is the Lords doing, and is ismarvellous in our eyes*: when all the world would have given the Church for lost, then hath God used to shew himself; such were the deliverances out of *Egypt*, and *Babylon*; such was the reformation in *Nehemiahs* time : when *Gideons* great army of 32000 is reduced, and new modeld into three hundred, then they are fit for the Lord to go out with, and to do his great work with; when Jacob is shrunk into a worm, then is he made a new threshing instrument; when one would have thought all his teeth had been beat out of his

6.

1Sa. 41. 14, 15.

head ; then was he an instrument *having teeth* ; then did the Lord *thresh the mountains* with him, and beat them small, and made the hills as chaff. God loves to make wildernesses *pooles of water*, and the *dry land springs of water* : It is in the wilderness that he plants the *Cedar, the Shittah tree : the Myrtle, and the Oyl-tree* ; he loves to make a way in the sea, and a path in the mighty waters ; to do new things, even to make a way in the wilderness, and rivers in the desert : when there are great probabilities, great armies of means, there's too much for God to work with ; he hath usually, therefore, brought his cause and people to stand in need of a dead lift, and then he hath put his arm under them : In *Luthers* time, how near had the Anabaptists ruined all before the Lord stepped in, and delivered the childe of reformation, almost stifled in the birth ? you therefore that conclude all lost, because you see no means, erre, not knowing the scriptures, nor the waies of God in working for his Church.

7.

Lastly, Let mee only further propound to you, to consider the nature of God in his jealousy for his glory : were Zions interest meerly at the stake, were Gods peoples welfare that only that were in danger ; indeed, something might be said ; for *what is man, that God should remember him ?* but God hath an interest too, and that must be lost too ; hence we often read, the servants of God in Scripture pleading his name, as an argument with him : *Ioshuah* sayes, *Lord, what wilt thou do to thy great name ?* *Moses* cryes, *What will the heathen say ? Will they not say, thou hast brought this people out of Egypt, to destroy them in the wilderness ?* Now, there is nothing that God is so tender of, as his own glory ; It is written, *his glory will be not give to another, nor his praise to graven images* : Would the Lord part with his people ; Could he forget them, because they are sinners ; yet, *what hath his great name done, that he should suffer it to be polluted amongst the heathen ?* hence he tells the *Jewes*, I do not this for
your

your sake, O ye house of *Israel* ! no, not for your sake, but for my own names sake ; hence it is, that we read so often, that the Lord will be jealous for *Zion*, *Zech. 1. 14. Zech. 8. 14.* And in *Ezek. 39. 25.* *I will be jealous for my holy name.* The wise man says, *jealousie is the rage of man* ; it is a passion, which carries us out more strongly then any ; it is the fire of love, a passion that will not suffer *consortium in re amata*, any sharer in the thing beloved (saith *Aquinas*;) consonant to that, *his glory he will not give to another.* I beseech you, my friends ! consider, should the Lord now, crush the work of reformation, and answer your feares, in the ruines of his people ; who would be the greatest loser by it ? would not the Lords name be polluted amongst the heathen ? would not the heathen say, *their God could not save them* ? he hath brought them out of the *Egypt* of Prelacy, to destroy them in the wilderness of *Toleration* ; out of the *Egypt* of *superstition*, to destroy them in the wilderness of *Liber-tinisme* : would this quit Gods cost, think you ? shall not his great name be polluted ? should we sink as low, as we are ready to fear ; may not we say with *Luther*, *Ruet Christus una scilicet ille regnator mundi*, Christ must fall too, that Christ, that is the great King of Kings ? &c. Consider but the nature of God, and surely you must say to your souls, in the behalfe of the Church, and cause, and people of God : *Why art thou cast down* (O my soul ?) *Why art thou disquieted within mee* ? *Trust still in God, for I shall yet praise him, &c.*

But Secondly, If you do but consider, *what the Church and people of God are, under what endearing notions they are set out, in what neer relations they stand to God* : though their condition seems low, and they seem to saile against the present winde, and tide, yet, surely you cannot but lift up your heads, and believe well concerning them : I will not instance in all, but in some few.

1. They are called the Redeemed, and ransomed of the Lord,

Ezek. 39. 25.

Isai. 43. 1.

Lord, *Isai. 35. 9. 10.* The Lord hath redeemed and ransomed them ; he hath ransomed them with his blood, from the power of hell : he hath *bought them with a price* (saith the Apostle :) Now, can you think, that the Lord hath redeemed a people from the power of Sathan, to give them away to his instruments ? doth the Lord use to buy, that he might sell the bargain again ? upon this score, saith God, *fear not, Isai. 43. 1. For I have redeemed thee, I have called thee by thy name, thou art mine :* Hath the Lord redeemed them ? have they been 't the price of his blood ? *fear not* Christians ! they have cost the Lord too dear, for him to sell them so cheap ; the Lord cannot afford his Saints at that rate, they have cost him too much for him to part with them, to satisfie his enemies malice.

2.

Hos. 11. 8.

2. They are called the *dearly beloved of the Lords soul, Ier. 12. 7.* The beloved of God, *Psal. 108. 6.* His beloved, his dearly beloved ; and shall the Lord give them over to the will of their enemies ? Love is strong to the dearly beloved : Can you perswade a man to hate, to part with her, that is the dearly beloved of his soul ? How shall the Lord part with his people ? No wonder though he saith, *Hos. 11. 8. How shall I give thee up, O Ephraim ? How shall I deliver thee, O Israel ? &c.* No wonder, though he had many rollings of heart about it ; though his heart was turned within him, and his repentings were kindled together ; Is it easie to give up a dearly beloved, think you ?

3.

Isai. 2. 2.

Psal. 80. 8.

3. They are called the Lord *Vineyard, Isai. 5. 1. 2.* A Vineyard, which his own right hand hath planted ; branches, which hee hath made strong for himself, saith the Psalmist ; he broughe the vine out of Egypt, *Psal. 80. 8. he planted it with the choicest vine, Isai. 5. 2. being planted, he fenceith it, and gathereth out the stones thereof ; hee keeps it himself, hee watereth it every moment, lest any should hurt it ; hee keeps it night and day, Isai. 27. 3. and, shall*

Isai. 27. 3.

shall the wilde boar of the field, and the beasts of the forrest devour it, think you? Shall the stones choak it, when the Lord makes it his work to gather them out? when he plants, shall creature-hands pluck up? when he hath made the fence, shall they break through? set the briars and thornes against him in battell; shall not hee go through them, and burn them together? But further, yet.

4. They are called *the flock of God*, *Psal. 77. 21. Psal. 78. 52.* Hee bought the flock with his blood, hee makes them to go forth like sheep, he guides them in the wilderness like a flock, *Isai. 40. 11.* *Hee shall feed his flock like a shepherd*; he is the shepherd of the flock, and can the wolves and Beares come, and take away the Lambes at their pleasure? shall they take and carry away? he carries his lambes in his bosome, and shall their hands pluck them from thence?

4.
Psal. 77. 21.
Psal. 78. 51.

Isa. 40. 11.

5. They are called the Lords habitation, *Eph. 2. 22.* *In whom they are also builded together, for an habitation of God*: God hath said concerning them; *I will dwell in the midst of them for ever, Ezek. 43. 9.* It is a phrase wee often meet with in Scripture, *Psal. 76. 2.* *His dwelling place is in Sion*; hee is called the Lord of Hosts, that dwelleth in mount Sion: The enemies of Gods people, in the ruining of the Church, have no less to do, then putting God out of his possession; and is God (think you,) so easily turned out of house and home? Is it so easie to pull down an house where the Lord dwels, to dispossesse the Almighty? doth not the strong man keep the house, till a stronger then he commeth? The Shireiff with the posse comitatus may dispossesse a tenant; but can the posse regni as easily (think you,) dispossesse the Almighty?

5.

Ezek. 43. 9.
Psal. 76. 2.
Isa. 8. 18.

6. Nay, it is called the Lords building; the Church is the Lords building, *1 Cor. 3. 9.* yee are the Lords building, his dwelling, and a dwelling that hee hath builded, for his own dwelling: It is possible, that creatures hands the may pull

6.
1 Cor. 3. 9.

pull down a building that Creature-hands have set up ; and yet you see some buildings, as those of freestones, or the like, are not easily pul'd down : what is the Lords building of living stones, then ? of living stones fitly squared, and laid in, and bound with Christ the chiefe corner stone : the building that is not founded upon the sand, but upon the rock ; shall the gates of hell prevail against it ?

7.
1 Cor. 3. 9.

7. Yet again ; The Church is called the Lords *husbandry*, 1 Cor. 3. 9. yea are the Lords husbandry, a field of which he hath undertaken the care, both for planting, and weeding, and watering : what credit should the Lord have of his husbandry, if every enemy should have the liberty of putting in his sword and sickle to it ? Is it his husbandry, and shall it not be his care ? Hath he taken care to plant it, and shall he not weed it ? shall every beast trample, at pleasure the field, that is the Lord husbandry ? Against

8.

Jer. 12. 10.
Isa. 19. 5.
his peculiar
treasure.

8. They are called the Lords *portion*, yea, his *pleasant portion*. God complains of the people, that by their wickedness, *they had trodden his portion under foot, yea, they had made his pleasant portion a desolate wilderness*, Jer. 12. 10. Gods people are his all upon the earth, all his delight, all his portion ; men use to give portions to their children ; God hath but one Son by eternal generation ; he gave the Elect, his Saints, unto him, they are Christs portion ; and will it be easie, think you, to take Gods portion out of his hands ; will the Lord so easily part with that. But nearer yet.

9.
Cant. 4. 12.
2 Hof. 18.

They are called the Lords *wife*, his *Spouse* ; his Sister, his Spouse, Cant. 4. 12. *I will betroth thee unto me, yea I will betroth thee unto me* ; you have the very phrase, Hof. 2. 18. his Bride : Ezek 16. 8. the wife of his bosome, the dearly beloved of his soul ; who shall defile her then ? who shall take her away from him ? how tender is a husband of his wife ? how ready to defend, to revenge, to secure her ? shall not God do the like for those that are betrothed unto him ? Further yet ;

They

They are called *his children*, *Matth. 5. 9.* They are the children of God, *Ioh. 1. 12.* *To as many as received him, he gave power to be the sons of God.* Children are the nearest pieces of our selves; Gods people are his Children; and though parents that are but finite, love their children dearly, yet there is no current of infiniteness in their loves, as in Gods; See *Isa. 49. 14, 15.*

Nay yet nearer, their very bodies are called the *members of Christ*, *1 Cor. 6. 15.* needs then must the blood of his Saints be precious in his sight; it is the blood of his own members; and shall Christ suffer himself to be dismembred, to satisfy the malice of ungodly men? shall he lose his blood, to glut their bloody thirst? is it so easie for him to suffer his own joynts to be broken, unless he doth it that he doth it that he might heal and knit them stronger?

To instance but in one phrase more: They are called the *Apple of the Lords eye*, *Zach. 2. 8.* *He that toucheth you, toucheth the Apple of his eyes.* The Apple of the eye is the tenderest part of the tenderest member, and yet they that hurt Gods children, touch the *Apple of Gods eye*; Lay but all these together:

Is the Church, are the people of God, the redeemed of the Lord? are they his Vineyard? his flock? his habitation, his building, his husbandry, his portion, yea his pleasant portion, his peculiar treasure? are they his spouse, his wife, his beloved wife, yea his dearly beloved wife? are they his children, his servants, yea his body, his members, the very apple of his eye? hath he engaged to preserve them, and bless them? and is he able, both for power and wisdom? and hath he alwaies appeared for them; and is his love towards them, as great as his power for them? hath he an interest of glory amongst them? and is he jealous for his glory? and hath it been his usual way of dealings to come in in extremity, and make a way through the wilderness? Hark then, thou publik-spirited Christian, that art so disquieted for the Church of Christ, *Weep not for it*

R r

(though

10.

Matth. 5. 9.

Ioh. 1. 12.

Isa. 49. 14, 15.

11.

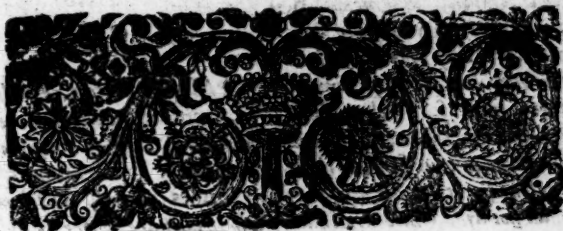
12.

Micah 7.8.

(though it hangs upon the cross,) weep for thyself; what though we sit in darkness and see no light, yet let us trust in the name of the Lord, and stay upon our God; what though our enemies speak big words, and take crafty counsel together? what though they be resolved to deal craftily with us? what though they combine secretly? the Lord shall make their counsels like the counsels of *Ahitophel*; what though they should get the upper hand, while we are fallen yet we would say to them, as the Church, *Mic. 7. 8.* Rejoyce not over us, O our enemies! When we fall, we shall rise; when we sit in darkness, the Lord shall be a light unto us: we will for the present bear the indignation of the Lord; for we have sinned against him: untill he plead our cause, and execute judgment for us; he will bring us forth to the light, and we shall behold his righteousness. Then those that are our enemies shall see it, and shame shall cover those which said unto us, where is the Lord your God? our eyes shall behold them, they shall be trodden down like myre in the streets.

FINIS

AN



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F I N I S.

1947

The following are the names of the persons who have been elected to the office of Justice of the Peace for the year ending March 31st, 1908:

For the first district, viz., the City of New York, the following have been elected: John A. Smith, James B. Jones, William C. Brown, Charles D. White, and Edward F. Green.

For the second district, viz., the County of Westchester, the following have been elected: Robert H. Black, Thomas G. Grey, Henry I. Blue, George K. Red, and Frank L. Yellow.

For the third district, viz., the County of Dutchess, the following have been elected: David M. Purple, Joseph N. Pink, Benjamin O. Orange, Samuel P. Green, and Isaac Q. Brown.

For the fourth district, viz., the County of Sullivan, the following have been elected: Jacob R. White, John S. Black, Peter T. Grey, Michael U. Blue, and Daniel V. Red.

For the fifth district, viz., the County of Ulster, the following have been elected: Andrew W. Yellow, Christopher X. Purple, Martin Y. Pink, Richard Z. Orange, and Philip A. Green.

For the sixth district, viz., the County of Warren, the following have been elected: Walter B. Brown, Arthur C. White, Vernon D. Black, Eugene E. Grey, and Clayton F. Blue.

For the seventh district, viz., the County of Yates, the following have been elected: Raymond G. Red, Albert H. Yellow, Herman I. Purple, Clayton J. Pink, and Harry K. Orange.

For the eighth district, viz., the County of Hamilton, the following have been elected: Louis L. Green, Stanley M. Brown, Paul N. White, Walter O. Black, and Roy P. Grey.

For the ninth district, viz., the County of Schoharie, the following have been elected: Fred Q. Blue, Carl R. Yellow, Arthur S. Purple, Ralph T. Pink, and Howard U. Orange.

For the tenth district, viz., the County of Otsego, the following have been elected: Ivan V. Green, Jacob W. Brown, Jesse X. White, Eli Y. Black, and Ezra Z. Grey.

For the eleventh district, viz., the County of Oneida, the following have been elected: Adam A. Blue, Noah B. Yellow, Levi C. Purple, Jacob D. Pink, and Simon E. Orange.

For the twelfth district, viz., the County of Herkimer, the following have been elected: Aaron F. Green, Jesse G. Brown, Josiah H. White, Elihu I. Black, and Asa J. Grey.

For the thirteenth district, viz., the County of Fulton, the following have been elected: Nathan K. Blue, Jonathan L. Yellow, Benjamin M. Purple, Joseph N. Pink, and Daniel O. Orange.

For the fourteenth district, viz., the County of Montgomery, the following have been elected: Ezekiel P. Green, Timothy Q. Brown, Nathaniel R. White, Jeremiah S. Black, and Amos T. Grey.

For the fifteenth district, viz., the County of Saratoga, the following have been elected: Elmer U. Blue, Ezra V. Yellow, Oliver W. Purple, Aaron X. Pink, and Jesse Y. Orange.

For the sixteenth district, viz., the County of Albany, the following have been elected: Lewis Z. Green, John A. Brown, William B. White, Charles C. Black, and Edward D. Grey.

For the seventeenth district, viz., the County of Rensselaer, the following have been elected: Frank E. Blue, George F. Yellow, Henry G. Purple, Isaac H. Pink, and Jacob I. Orange.

For the eighteenth district, viz., the County of Schenectady, the following have been elected: Philip J. Green, Richard K. Brown, Samuel L. White, Thomas M. Black, and Vincent N. Grey.

For the nineteenth district, viz., the County of Warren, the following have been elected: Walter O. Blue, Xavier P. Yellow, Yusef Q. Purple, Zachary R. Pink, and Zephaniah S. Orange.

For the twentieth district, viz., the County of Hamilton, the following have been elected: Elihu T. Green, Emanuel U. Brown, Ephraim V. White, Ezra W. Black, and Enoch X. Grey.

For the twenty-first district, viz., the County of Schoharie, the following have been elected: Ezra Y. Blue, Ezra Z. Yellow, Ezra A. Purple, Ezra B. Pink, and Ezra C. Orange.

For the twenty-second district, viz., the County of Otsego, the following have been elected: Ezra D. Green, Ezra E. Brown, Ezra F. White, Ezra G. Black, and Ezra H. Grey.

For the twenty-third district, viz., the County of Oneida, the following have been elected: Ezra I. Blue, Ezra J. Yellow, Ezra K. Purple, Ezra L. Pink, and Ezra M. Orange.

For the twenty-fourth district, viz., the County of Herkimer, the following have been elected: Ezra N. Green, Ezra O. Brown, Ezra P. White, Ezra Q. Black, and Ezra R. Grey.

For the twenty-fifth district, viz., the County of Fulton, the following have been elected: Ezra S. Blue, Ezra T. Yellow, Ezra U. Purple, Ezra V. Pink, and Ezra W. Orange.

For the twenty-sixth district, viz., the County of Montgomery, the following have been elected: Ezra X. Green, Ezra Y. Brown, Ezra Z. White, Ezra A. Black, and Ezra B. Grey.

For the twenty-seventh district, viz., the County of Saratoga, the following have been elected: Ezra C. Blue, Ezra D. Yellow, Ezra E. Purple, Ezra F. Pink, and Ezra G. Orange.

For the twenty-eighth district, viz., the County of Albany, the following have been elected: Ezra H. Green, Ezra I. Brown, Ezra J. White, Ezra K. Black, and Ezra L. Grey.

For the twenty-ninth district, viz., the County of Rensselaer, the following have been elected: Ezra M. Blue, Ezra N. Yellow, Ezra O. Purple, Ezra P. Pink, and Ezra Q. Orange.

For the thirtieth district, viz., the County of Schenectady, the following have been elected: Ezra R. Green, Ezra S. Brown, Ezra T. White, Ezra U. Black, and Ezra V. Grey.

For the thirty-first district, viz., the County of Warren, the following have been elected: Ezra W. Blue, Ezra X. Yellow, Ezra Y. Purple, Ezra Z. Pink, and Ezra A. Orange.

For the thirty-second district, viz., the County of Hamilton, the following have been elected: Ezra B. Green, Ezra C. Brown, Ezra D. White, Ezra E. Black, and Ezra F. Grey.

For the thirty-third district, viz., the County of Schoharie, the following have been elected: Ezra G. Blue, Ezra H. Yellow, Ezra I. Purple, Ezra J. Pink, and Ezra K. Orange.

For the thirty-fourth district, viz., the County of Otsego, the following have been elected: Ezra L. Green, Ezra M. Brown, Ezra N. White, Ezra O. Black, and Ezra P. Grey.

For the thirty-fifth district, viz., the County of Oneida, the following have been elected: Ezra Q. Blue, Ezra R. Yellow, Ezra S. Purple, Ezra T. Pink, and Ezra U. Orange.

For the thirty-sixth district, viz., the County of Herkimer, the following have been elected: Ezra V. Green, Ezra W. Brown, Ezra X. White, Ezra Y. Black, and Ezra Z. Grey.

For the thirty-seventh district, viz., the County of Fulton, the following have been elected: Ezra A. Blue, Ezra B. Yellow, Ezra C. Purple, Ezra D. Pink, and Ezra E. Orange.

For the thirty-eighth district, viz., the County of Montgomery, the following have been elected: Ezra F. Green, Ezra G. Brown, Ezra H. White, Ezra I. Black, and Ezra J. Grey.

For the thirty-ninth district, viz., the County of Saratoga, the following have been elected: Ezra K. Blue, Ezra L. Yellow, Ezra M. Purple, Ezra N. Pink, and Ezra O. Orange.

For the fortieth district, viz., the County of Albany, the following have been elected: Ezra P. Green, Ezra Q. Brown, Ezra R. White, Ezra S. Black, and Ezra T. Grey.

For the forty-first district, viz., the County of Rensselaer, the following have been elected: Ezra U. Blue, Ezra V. Yellow, Ezra W. Purple, Ezra X. Pink, and Ezra Y. Orange.

For the forty-second district, viz., the County of Schenectady, the following have been elected: Ezra Z. Green, Ezra A. Brown, Ezra B. White, Ezra C. Black, and Ezra D. Grey.

For the forty-third district, viz., the County of Warren, the following have been elected: Ezra E. Blue, Ezra F. Yellow, Ezra G. Purple, Ezra H. Pink, and Ezra I. Orange.

For the forty-fourth district, viz., the County of Hamilton, the following have been elected: Ezra J. Green, Ezra K. Brown, Ezra L. White, Ezra M. Black, and Ezra N. Grey.

For the forty-fifth district, viz., the County of Schoharie, the following have been elected: Ezra O. Blue, Ezra P. Yellow, Ezra Q. Purple, Ezra R. Pink, and Ezra S. Orange.

For the forty-sixth district, viz., the County of Otsego, the following have been elected: Ezra T. Green, Ezra U. Brown, Ezra V. White, Ezra W. Black, and Ezra X. Grey.

For the forty-seventh district, viz., the County of Oneida, the following have been elected: Ezra Y. Blue, Ezra Z. Yellow, Ezra A. Purple, Ezra B. Pink, and Ezra C. Orange.

For the forty-eighth district, viz., the County of Herkimer, the following have been elected: Ezra D. Green, Ezra E. Brown, Ezra F. White, Ezra G. Black, and Ezra H. Grey.

For the forty-ninth district, viz., the County of Fulton, the following have been elected: Ezra I. Blue, Ezra J. Yellow, Ezra K. Purple, Ezra L. Pink, and Ezra M. Orange.

For the fiftieth district, viz., the County of Montgomery, the following have been elected: Ezra N. Green, Ezra O. Brown, Ezra P. White, Ezra Q. Black, and Ezra R. Grey.

For the fifty-first district, viz., the County of Saratoga, the following have been elected: Ezra S. Blue, Ezra T. Yellow, Ezra U. Purple, Ezra V. Pink, and Ezra W. Orange.

For the fifty-second district, viz., the County of Albany, the following have been elected: Ezra X. Green, Ezra Y. Brown, Ezra Z. White, Ezra A. Black, and Ezra B. Grey.

For the fifty-third district, viz., the County of Rensselaer, the following have been elected: Ezra C. Blue, Ezra D. Yellow, Ezra E. Purple, Ezra F. Pink, and Ezra G. Orange.

For the fifty-fourth district, viz., the County of Schenectady, the following have been elected: Ezra H. Green, Ezra I. Brown, Ezra J. White, Ezra K. Black, and Ezra L. Grey.

For the fifty-fifth district, viz., the County of Warren, the following have been elected: Ezra M. Blue, Ezra N. Yellow, Ezra O. Purple, Ezra P. Pink, and Ezra Q. Orange.

For the fifty-sixth district, viz., the County of Hamilton, the following have been elected: Ezra R. Green, Ezra S. Brown, Ezra T. White, Ezra U. Black, and Ezra V. Grey.

For the fifty-seventh district, viz., the County of Schoharie, the following have been elected: Ezra W. Blue, Ezra X. Yellow, Ezra Y. Purple, Ezra Z. Pink, and Ezra A. Orange.

For the fifty-eighth district, viz., the County of Otsego, the following have been elected: Ezra B. Green, Ezra C. Brown, Ezra D. White, Ezra E. Black, and Ezra F. Grey.

For the fifty-ninth district, viz., the County of Oneida, the following have been elected: Ezra G. Blue, Ezra H. Yellow, Ezra I. Purple, Ezra J. Pink, and Ezra K. Orange.

For the sixtieth district, viz., the County of Herkimer, the following have been elected: Ezra L. Green, Ezra M. Brown, Ezra N. White, Ezra O. Black, and Ezra P. Grey.

For the sixty-first district, viz., the County of Fulton, the following have been elected: Ezra Q. Blue, Ezra R. Yellow, Ezra S. Purple, Ezra T. Pink, and Ezra U. Orange.

For the sixty-second district, viz., the County of Montgomery, the following have been elected: Ezra V. Green, Ezra W. Brown, Ezra X. White, Ezra Y. Black, and Ezra Z. Grey.

For the sixty-third district, viz., the County of Saratoga, the following have been elected: Ezra A. Blue, Ezra B. Yellow, Ezra C. Purple, Ezra D. Pink, and Ezra E. Orange.

For the sixty-fourth district, viz., the County of Albany, the following have been elected: Ezra F. Green, Ezra G. Brown, Ezra H. White, Ezra I. Black, and Ezra J. Grey.

For the sixty-fifth district, viz., the County of Rensselaer, the following have been elected: Ezra K. Blue, Ezra L. Yellow, Ezra M. Purple, Ezra N. Pink, and Ezra O. Orange.

For the sixty-sixth district, viz., the County of Schenectady, the following have been elected: Ezra P. Green, Ezra Q. Brown, Ezra R. White, Ezra S. Black, and Ezra T. Grey.

For the sixty-seventh district, viz., the County of Warren, the following have been elected: Ezra U. Blue, Ezra V. Yellow, Ezra W. Purple, Ezra X. Pink, and Ezra Y. Orange.

For the sixty-eighth district, viz., the County of Hamilton, the following have been elected: Ezra Z. Green, Ezra A. Brown, Ezra B. White, Ezra C. Black, and Ezra D. Grey.

For the sixty-ninth district, viz., the County of Schoharie, the following have been elected: Ezra E. Blue, Ezra F. Yellow, Ezra G. Purple, Ezra H. Pink, and Ezra I. Orange.

For the seventieth district, viz., the County of Otsego, the following have been elected: Ezra J. Green, Ezra K. Brown, Ezra L. White, Ezra M. Black, and Ezra N. Grey.

For the seventy-first district, viz., the County of Oneida, the following have been elected: Ezra O. Blue, Ezra P. Yellow, Ezra Q. Purple, Ezra R. Pink, and Ezra S. Orange.

For the seventy-second district, viz., the County of Herkimer, the following have been elected: Ezra T. Green, Ezra U. Brown, Ezra V. White, Ezra W. Black, and Ezra X. Grey.

For the seventy-third district, viz., the County of Fulton, the following have been elected: Ezra Y. Blue, Ezra Z. Yellow, Ezra A. Purple, Ezra B. Pink, and Ezra C. Orange.

For the seventy-fourth district, viz., the County of Montgomery, the following have been elected: Ezra D. Green, Ezra E. Brown, Ezra F. White, Ezra G. Black, and Ezra H. Grey.

For the seventy-fifth district, viz., the County of Saratoga, the following have been elected: Ezra I. Blue, Ezra J. Yellow, Ezra K. Purple, Ezra L. Pink, and Ezra M. Orange.

For the seventy-sixth district, viz., the County of Albany, the following have been elected: Ezra N. Green, Ezra O. Brown, Ezra P. White, Ezra Q. Black, and Ezra R. Grey.

For the seventy-seventh district, viz., the County of Rensselaer, the following have been elected: Ezra S. Blue, Ezra T. Yellow, Ezra U. Purple, Ezra V. Pink, and Ezra W. Orange.

For the seventy-eighth district, viz., the County of Schenectady, the following have been elected: Ezra X. Green, Ezra Y. Brown, Ezra Z. White, Ezra A. Black, and Ezra B. Grey.

For the seventy-ninth district, viz., the County of Warren, the following have been elected: Ezra C. Blue, Ezra D. Yellow, Ezra E. Purple, Ezra F. Pink, and Ezra G. Orange.

For the eightieth district, viz., the County of Hamilton, the following have been elected: Ezra H. Green, Ezra I. Brown, Ezra J. White, Ezra K

1. The first page of the book is blank.

March the 27th 1682.
In pursuit of this kind of a Con-
dial for a Fairing sent, I find it to be so
found and Orthodox, pious and profit-
able, that I approve it, and hereby do
Printed and pub. libel.

John Dorrance